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MACKENZIE VALLEY PIPELINE INQUIRY

Government
Publications

- IN THE MATTER OF APPLICATION BY EACH OF
- (a) CANADIAN ARCTIC GAS LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
 - (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION, OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

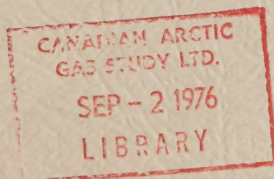
Rae/Edzo, N. W. T.

August 11, 1976.

PROCEEDINGS AT COMMUNITY HEARING

Volume 72

347
M835
Community 72



APPEARANCES:

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Limited;
John Burrell, Esq., for Foothills Pipe Lines Ltd.

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1 Rae/Edzo, N. W. T.

2 August 11, 1976.

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Ladies
5 and gentlemen, I will call our hearing to order this
6 afternoon.

7 I think that many of you
8 were here on Monday evening and again last evening,
9 so I won't repeat any of the things I said then. I
10 think we'll just begin, if that's all right with the
11 Chief and the Band Council and the other people here
12 and if it's all right with whoever is running this
13 radio over to my left.

14 So, I think we'll just
15 begin with people who are anxious to speak.

16 (JIM RABESCA RESUMED AS INTERPRETER):

17 MR. J. RABESCO: We would
18 like to call on the President of Indian Brotherhood
19 to speak. George Erasmus.

20 GEORGE ERASMUS, resumed:

21 MR. ERASMUS: Thank you very
22 much. I'm very happy to be here. A little over two
23 years ago I had the pleasure of speaking to you as
24 the Director of community development for the Indian
25 Brotherhood.

26 I now have the honor of
27 speaking as President of the Indian Brotherhood and
28 chief spokesman for the Dene people.

29 Now that you are in Rae,
30 I thought it was appropriate that the statement I am

1 making now by my Vice-president and myself, I thought
2 it was appropriate that we make a statement since you
3 have heard the people from Aklavik to Fort Smith and
4 this is really the conclusion of the community
5 hearings and the major contribution of the Dene
6 community people.

7 What I would like to do
8 today is give what I think is an overview, a summary
9 of what our people have been saying to you and take
10 a look at the experience of the Inquiry in the context
11 of Dene history; in the context of Dene history as
12 it relates to our past; in the context of Dene history
13 as it relates to the Dene as we are present; and the
14 Inquiry process as will relate to us as Dene people
15 as a nation in the future.

16 As community people, as
17 older people particularly have told you, long before
18 the Europeans decided to look for the East, the Orient,
19 and discover this land, the Dene lived here. We had
20 our own way of life. We had our own laws by which
21 we governed ourselves. We had our own laws by which
22 young people were taught. We had our own ways of
23 worship. We had our own education system. We had a
24 complete way of life.

25 We called ourselves Dene.
26 Simply translated, we were the people as different
27 from the animals. With the coming of the Europeans,
28 we experienced a new way of life. Before the coming
29 of the Europeans, we the Dene defined history in our
30 own terms. We decided the kind of communities we

wanted to be. We decided the way we wanted to live. With the coming of the Europeans, we felt the experience of a way of life in which we were supposed to be inferior.

We were not defining life any longer. History was being defined for us. A new kind of education system was set up for us. Everything that was imposed on us was teaching us how not to regard ourselves as a specific people, how to disconnect ourselves from the historical past that is specifically a unique experience of the Dene and the whole experience, up until now, has been that we Dene should forget who we are and we should now assimilate into a superior way of life.

We should become Canadians. We should forget our specific difference. Evidence of the experience of the Dene being colonized was that life and history was being defined for us. It was being imposed on us and we were not anymore the actors. We were being acted upon even to the point where we were being named. We have been called Indians. We have been called non-status Indians. We have been called Metis.

All of this is an imposed kind of world on the Dene. We have always known who we were, particularly the old people have always remembered who we were. Anytime that we accept this kind of definition of the world, we are accepting the whole process of being colonized. We are accepting our repression. I have said that you are

1 our last hope.

2 It is true that the Inquiry
3 has played an important role in the history of the
4 Dene nation. But I think that really you are not
5 our only hope. The Inquiry has been a form in which
6 nationally we have been able to look at the valley
7 and focus attention on the kinds of developments that
8 have been planned for the valley and on a national
9 level, people have asked themselves, is this a good
10 plan and why is it a good plan and who will it benefit.

11 I think internationally this
12 has been a form in which we have given an example
13 to the international community on how major projects,
14 like the pipeline, should be approached. But the
15 truth of the matter is, those people that say that
16 this Inquiry is our last hope are accepting the fact
17 that the Dene have been colonized and they believe
18 that only the colonizers can act and that the hopes
19 of the Dene are in those same people who have colonized
20 us.

21 That is not true. That can
22 never be true of any oppressed people. It is only
23 we, the Dene, that can guarantee our future. It is
24 only by our actions that we can get the kind of
25 settlement we want, that we can develop the kind of
26 communities in the North that we want. You have been
27 with us for over two years now. I think you have come,
28 you have entered the Dene nation at a crucial time,
29 at a time when we have just been--we have experienced
30 colonization for over fifty years and we have now

1 begun to reassess the kind of future that we want for
2 ourselves.

3 We, as a people, are deciding
4 whether or not it's a simulation into the Canadian
5 fabric that is our future or else, do we as a distinct
6 people want to continue our nation? You have heard
7 old people speak of the way of life a long time ago.
8 You have heard young people speak about the kind of
9 education system they have been involved in. You have
10 heard us talk to ourselves. Young people have talked
11 to old people. Old people have talked to young
12 people.

13 Inquiry has been a process
14 in which we have been decolonizing ourselves. Our
15 struggle is for self-determination. We want to be in
16 charge of our lives and our future. Very recently,
17 the Prime Minister in addressing the Queen stated that
18 anytime that there is an element within Canada that
19 struggles to preserve its integrity, Canada as a whole
20 is being protected.

21 I think we agree that our
22 struggle is in the interests of Canada as a whole.
23 We are willing to settle for nothing less than to be
24 able to direct our lives. Last year at Fort Simpson
25 at the Joint General Assembly of the Metis Association
26 and Indian Brotherhood, we passed the Dene Declaration.
27 We stated we were a nation. Some people thought this
28 was a new position. But there is nothing new in that
29 idea. We were simply stating the same position that
30 our people have always had. It was the same position

1 that the leaders at the signing of Treaties 8 and 11
2 had.

3 I'm not talking about the version
4 that's written in the Treaties. What's written on the
5 pieces of paper that represent what is recorded in
6 Canadian history as Treaties 8 and 11 is that the
7 Dene of the valley sold their land, gave up the right
8 to govern themselves. That is not the kind of treaty
9 our people passed.

10 Our people have never given
11 up the right to govern themselves. Our people have
12 never given up this land. The reason that the native
13 organizations were formed, the reason that the Indian
14 Brotherhood was formed was for the same thing. Our
15 people were experiencing that our version of the
16 Treaty was not being met even though we had never
17 given up the land, even though we had never given up
18 the right for somebody else to make decisions for us.

19 We had never given up the
20 right for another institution, another government
21 to make decisions on this land that was being
22 continually done. We needed the organizations to
23 regain that kind of authority. The Caveat Hearings
24 with Judge Morrow, the testimony there, the evidence
25 there; it's consistent. Our people did not give up
26 the land, did not give up the right to govern
27 themselves.

28 When our people meet with
29 government officials, the position is always the same.
30 Our people always work on the basis that they have the

right to make decisions. They have the right to direct their own lives. They have the right to be able to decide when dams are going to be built; when the Mackenzie Highway should be built; when the pipeline should be built, if ever; when new cities should be built.

This is the same kind of evidence that has been presented before the Judge consistently at all of our community hearings. Our people keep putting the same position forth. What we want is self-determination. In our eyes, we never ever gave that away. That position has been consistent. The Dene Declaration was not dreamt up last summer. It's a position that represents the actions of our people consistently throughout our history.

It's in evidence recorded at community hearings and at formal hearings in the Berger Inquiry records. Over the past year some people have looked at the kind of internal dialogue, the kinds of process that the Brotherhood was in and some people have thought it had stemmed from disputes which were based on things like the Dene Declaration.

This is not true. What has been happening is our people have been working out the correct role for territorial leaders, the correct role for local leaders, the correct role of community people. The position has remained the same from even before the starting of the organizations. What was needed was a leader that would give control back to

1 the people, diversity at our general assembly in
2 Norman. The local representatives of all the twenty-
3 five communities that came made a historical decision
4 that the power should not be in the hands of the
5 president. The power should be in the hands of the
6 twenty-five communities together.

7 Since then, we have begun
8 the work to internally again give back the kind of
9 decision, authority that local people need. The
10 government of the Dene before the Europeans was one
11 of collective agreement. We did not have people,
12 leaders sit by themselves somewhere and make decisions
13 and come back and impose them on our people. We are
14 not going to have an organization that does that.

15 What has been happening in
16 the past year has begun work on a new kind of
17 organization, a new kind of government in which
18 decisions will be as close to the basis of the people
19 as possible. The decision that is before the Dene
20 people today as it has been now since Confederation,
21 since the beginning of Canada as a nation, for the
22 original people, for the native people, is, do we
23 assimilate? Do we remain distinct people?

24 For us in the valley here,
25 it's a decision. Do we want to continue on as Dene
26 people or do we want to forget that and be like
27 everybody else? The decision before us, I think, has
28 been made already and people are acting on it. It's
29 clearly that we want to remain as Dene people. We
30 do not want to assimilate.

1 We have no illusions that
2 that is not a difficult thing that we have gotten
3 ourselves into. We know that our struggle because
4 of the powers that be in the world will be difficult,
5 but as a people, we have decided for self-determi-
6 nation. We want to be our own boss. We want to
7 decide on our land, what is going to happen. It's
8 not as some people keep referring to as looking back.
9 We are not looking back. We do not want to remain
10 static.

11 We do not want to stop the
12 clock of time. Our old people when they talk about
13 how the Dene ways should be kept by young people and
14 they talk about stopping the pipeline until we settle
15 our land claims. They are not looking back. They are
16 looking forward. They are looking as far ahead in
17 the future as they possibly can and so are we all.

18 Our position is, there can
19 be no pipeline until after our land claims. Again,
20 the reason why I started out by saying that this
21 Inquiry is not our last hope is because, if we are
22 going to survive and we are going to guarantee that
23 in a hundred and two hundred years there are going to
24 be Dene, that can only be guaranteed by our actions,
25 the actions of the Dene to make that happen.

26 There is no question, there
27 can possibly be no question on whether or not the
28 Dene nation exists and I think that Mr. Berger, you
29 probably more than anyone else, now knows that there
30 exists a Dene nation. There has existed a Dene nation

1 for a long time and this can happen to be the case
2 for a long time in the future if we, the Dene, decide
3 we want to remain Dene and that is what we intend to
4 do.

5 That's all I wanted to say.
6 I would like to thank the Chief and the Band Council
7 for letting us speak so soon. I think we were on the
8 agenda a little later in the afternoon. Thank you
9 very much.

10 (PETER LISK TRANSLATES THE ABOVE INTO DOGRIB)

11 CHIEF CHARLO, resumed:

12 CHIEF CHARLO: You are here
13 to hear the Dogrib people opinions and views on the
14 pipeline. Mr. Berger, through you the people feel
15 that and hope that we have the Government of Canada
16 to hear our opinions on the pipeline because the
17 government will make a gross error if they ignore
18 the words of the Indian people who raise their views
19 at this Inquiry.

20 I would like at this time
21 to say a few words, my feelings on the pipeline and
22 the people have spoke for the last two days. Also,
23 every group of people, whether they are the whites,
24 Metis or Dogrib have a history and us, the Indian
25 people, the Dogrib people or Chipewyan, we also have
26 a history behind us.

27 We, the Indian people, during
28 the time the White man came to our land, we have had
29 no whatsoever of history been recorded. When the
30 people were talking to you like yesterday and today,

the old people, especially the old people; they do not read, they are not educated. They talk from their hearts and whatever they say, they see from their eyes and when they're talking about the cold weather and that they experienced, that's what they felt.

I would like to go back when the Treaty was signed, the reason the Treaty was signed. Before that there was two tribes in the Territories. One was the Chipewyan. The other one was the Dogrib tribe. There was two leaders in Territories. The first tribe that was to meet with the White people was the Chipewyan and during that time, some of them explored our country. They have a hard time meeting our people.

So, when the White people explored it, they provided the Chipewyan tribes with rifles so it makes them easier for them to make a passage to their destination. But this is not successful and just a few years before the Treaty, Edzo and Akaitcho, they make peace and this is what we have been living up to now. When the White man first come into Northwest Territories as they did when they discovered North America in 1492, they see the land of plenty; and the same when they see Northwest Territories. They see the land with forests, minerals and this is explored site but the only way they can get control over all this land are the resources by the Treaty.

As the old Chief at that

time, the leaders as they know what they were signing, I don't see where they have signed Treaty until now. In 1921 the Treaty was signed between Chief Murphy and the Government of Canada. During that time, there was only one translator and many of the Dogrib people at that time are not educated and I would like to say that as if the translator was trustworthy at that time and I'm just saying that we tried to get it.

After the Treaty was signed, the people were forced to give up their land, surrender their land and they did not know this, and after they give up their land, the people from the Southern explore our country, just started mining but the people were busy hunting year round but they not too busy looking what foreign people are doing on their country. This is a very example I'd like to give. It happened in 1939 before the Yellowknife Mine was open.

Yellowknife Mine, the gold was discovered by one of the Dogrib ladies. Then the lady that turned the rocks over to the White person and the White person turned around and this rock is nothing. A couple of years later that person who took the rock with him, he brought more people with him from South. They started mining. So, the Yellowknife Mine was discovered by one old lady from the Yellowknife tribes.

Another instance is the Rae Rock Mine. It's fourty miles north of here. Uranium Mine, that was discovered by the old man who

1 is living today, Mr. Harry Black. He turned the
2 rock over to one of the prospectors and then he never
3 heard from that person for a few years and when they
4 returned, the mine was open.

5 Now, all these things are
6 happening every day. Like you've been here with us
7 today for the last few days, listen to the old people.
8 You are representing Canada. I think the old people,
9 like myself and the young people, we are getting
10 tired. We tire because this is not the first time
11 the government officials come to our communities and
12 listen to us to take back their reports with them to
13 Ottawa and in turn, we get nothing.

14 We haven't heard what our--
15 of the outcome of our meetings. We have meetings
16 almost every day, every month, every year since the
17 Treaty was signed. We would like to be able to be
18 involved in decision making like our leaders have
19 made decisions at Treaty time. After Treaty, you have
20 the different government come to your communities and
21 meet with our Band Council and they say, we bring
22 these government officials to help you people.

23 As such, the government
24 agency is Territorial government and this government
25 will do your people for better living for your
26 people in Northwest Territories. But the people
27 accept this but they also make mistake. Our Treaty
28 was to have our rights and we have a right to hunt
29 but it is no longer anymore. It's coming gradually
30 and pretty soon the people will have trap lines and

1 they will have no way to trap. This is a reason I
2 will give you is when the Territorial Government
3 came to Northwest Territories under the Federal
4 Government and the Federal Government have meeting
5 that they allow the commercial fishery to come into
6 Territories. The first lake they fished was Great
7 Slave Lake and before the fishermen come to Great
8 Slave Lake, there was trout, there was all kinds of
9 fish there.

10 From talking to the old
11 people, anytime you throw the hooks in the lake, you
12 would get a trout. There is no problem there. But
13 if you do now, you have to wait for quite awhile
14 before you catch anything and this is a concern that
15 old people are talking about it and this is what two
16 days and three days meeting you can see, because you
17 have to live with us for a year or two years until
18 you see what we're talking about.

19 Another thing is that when
20 the Treaty was signed and we've been a Treaty like
21 the government and everytime the government official
22 come to our people, they come to the Chief and our
23 councillors and they take in the Chief's and the
24 councillor's advice. But now the Chief are down.
25 It's way down. We have other things that come in
26 from the South. We know it is happening but we are
27 not involved.

28 If they bypass us, we don't
29 know what's happening and the elderly that are making
30 decisions about development in Territory is the

1 Territorial Government with the Federal Government.
2 The oil company with the Federal Government and all
3 these companies are making decisions.

4 Before the Treaty was signed,
5 this land was ours and the government make us give
6 up our land. We'd like to be able to say something
7 what will be happening on our land in the future
8 from now on. The Treaty was signed in 1921. Treaty
9 number 11 is written in black and white that the
10 Commissioner has signed the Treaty with the Indians
11 said, you Indian people give up your land, surrender
12 your land.

13 In return, you people can
14 live on your land and hunt but the people do not
15 understand this until now. This will come more
16 gradually within last few years. The Treaty is not
17 what the people have signed. The people have signed
18 to let the white people come to our country. That
19 was what the people, old people are saying.

20 So, after 1954 till 1976
21 is a time where a lot of people are still--started
22 coming into Northwest Territories. In 1954 that's
23 when they started the Mackenzie Highway. But before
24 any White people--a lot of people that come into our
25 country are people you see who live peaceful and
26 they're living on our land. On land, they make
27 their living. But before the highway came into our
28 communities, a lot of our old people helped the
29 White people, traders.

A lot of our old people now-

adays that help Hudson Bay Company and other business companies and deliver mail to the Resolution, they had to travel from here to Resolution and that's a couple of hundred miles by just oar and sometimes they were lucky, they sail back and forth and down Mackenzie River.

There's a lot of our old people that haven't told you this yet but some of these things that are happening, how the people, our people helped the White people as it is now. I just wonder sometimes if the Treaty wasn't signed, what it would be like today. The people--the land at one time belonged to the people but all this time the Indian people have been ignored because we have a lot of greedy people that come around and they started mining and they start exploring, they start fishing.

But what are the people getting out of it. The original people of this land are not getting nothing and until today, they are still getting nothing. For this reason, Mr. Berger, for this pipeline, I have totally agreed with the people that have spoke in different communities, that they are not in favor of the pipeline and also the people that have spoke in Rae for the last two days, all of them are against the pipeline and as a Chief for Dogrib nation, when I speak, I also speak for the Lac LaMartre and Rae Lakes.

I don't like to say much more but I would like to say that we are against pipeline until the land settlement. So again, no

1 pipeline until land settlement. Thank you.

2 (JIM RABESCA RESUMED AS INTERPRETER):

3 ALEXIS ARROWMAKER, sworn:

4 THE INTERPRETER: First of
5 all, the former Chief. His name is Alexis Arrowmaker.
6 He says I'd like to welcome the Inquiry and all the
7 staff that are surrounding with him, including all the
8 visitors that are here today. Since everybody seems
9 to have an opportunity to speak, and all of a sudden
10 somebody asked me to speak, so I appreciate their
11 remarks and then I've got the time to speak to you,
12 he says.

13 I'd like to bring up at least
14 four or six points and I'd like to bring them a piece
15 at a time. Then when you sort of kiss the Bible or
16 saying something that, you know, you've got to believe
17 in whatever you have to say and then something like
18 you're appearing in front of a judge. Then you pretty
19 well have to make some decisions how to get by. With
20 a court case or something like that, I think it's
21 something that is very serious to me, he says.

22 Now, he says, when people
23 make decisions with one another and that is pretty
24 well have to be remembered and possible recorded and
25 make some agreements that something like that. In
26 the past, when the Treaty was signed, everything was
27 agreed upon and then if it wasn't for anything, that
28 the pipeline could have been going through today.

29 But the reason why the Treaty
30 was signed in those days was because the white people,

they might have to trespass over the native land and just in case of starvation, the native people got the right and agreed with the Government of Canada to help him out. It wasn't agreed to have a pipeline or any development to appear on a native land in the future.

He says, when the native people say the land is ours, that's exactly what it is and there's no way around it. Then the land, including the Eskimos, Metis and Indians all alike and then the native people that are born over here, they are born on their own land and exactly what's going to happen, they have to die on their own land. They are not going to be buried over in the southern part of Canada or anywhere else in the world.

Since 1968 all the band chiefs, as I remember, they have been travelling a fair amount and covered the Northwest Territories and held a lot of meetings amongst themselves to see what might happen in the future and yet they decided that they don't want any development to appear within the native land at that time and yet we made an agreement and all our recordings of our minutes went to the government to make sure that no development has to appear in the Northwest Territories.

Yet, it looks to me that somebody is not looking or keep his promise yet. We know that there is a lot of talks about the pipeline lately and there's a lot of people that present their case and we've been hearing them through the

1 radios and also that in any settlement, there's
2 always--has to be a white people living there, living
3 amongst the Indians. There's Metis people and there's
4 all kinds of people living in one settlement.

5 Before any hearings to be
6 in any community, those people, they gather and
7 agree upon whether they should have the pipeline
8 come through any part of Northwest Territories. So,
9 it must have happened in every settlement and here
10 we are in our settlement like in Rae, we did have a
11 meeting amongst ourselves and decided. Even the
12 Priest and any other people that lived with us, they
13 all agreed with us. All the white people that are
14 living within our settlement, they do agree that we
15 all don't want the pipeline to come through within
16 the Northwest Territories.

17 We see on the map there that
18 they are over in Alaska side of it but we see that
19 there is a pipeline that is under construction already.
20 I don't know how the native people down there or the
21 people down in that part of the world happen to make
22 such a decision to give those people the right to put
23 the pipeline through their land and with all due
24 respect, that we do understand what's happening along
25 that route.

26 Certainly we don't want to
27 experience--after all what we experience, we don't
want to see the pipeline over here in our side of
the Territories. We do understand or we know in a
lot of occasions that the government had to make some

sort of a decision with the other white societies and possible different companies or different business people and other private enterprise.

They are the people that are trying to make all kinds of decisions within the native land. They act something like whether they stayed in the Northwest Territories at least over a hundred years, to be responsible for making decision over in Northwest Territories. The people here in Northwest Territories are not in favor of having a pipeline come through their Territory.

Yet, there is always a possibility of transporting the oil out of the Territories. Another possibility could be that-- it could be railed in from Aklavik all the way up to the South. We know that the pipeline is not something that the native people always looking forward. There's always something better than the pipeline that people could be doing or looking forward to.

They know that the pipeline is very dangerous thing to look at it from the public eyes. Supposing while you are just sitting there and thinking about the Government of Canada making decisions for us; and every native people in Northwest Territories, they got their own government which is so-called Dene. We don't have any other government. The possibility--you probably might want to go and recommend something to your government but we got something to recommend to our own government.

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1 Well, I'd like to--I'm not
2 in favor of development in such a way, he says. Then
3 we native people, we call ourselves Dene and we know
4 how to handle the lands and it's possible that we got
5 our own experts. That's if you people want to travel
6 on the land, at least you should consult our own
7 expertise. To talk about Yellowknife Mine, he says,
8 we've heard so many stories about arsenic. If there was
9 some expertise, like you said the other day, where
10 were they before such a thing as arsenic didn't
11 have to appear on that basis?

12 He said, I've talked to a lot
13 of people down the river and when I speak to the
14 people, I don't usually speak for myself. I spoke
15 to the people throughout Northwest Territories, all
16 the native people involved. I don't like to hear
17 that the government owns this land. To begin with,
18 the land doesn't belong to the government at all.
19 They are living in our land. So, that's not their
20 land. They are living right on our land. They are
21 supposed to be working for us.

22 He says, since the education
23 became involved for native people in Northwest
24 Territories, it seems to me like all the young people
25 are well educated or the education nowadays, it seems
26 like what the government intention is to have native
27 people or persuade native people to become like or act like
28 white people and there's no way that we native people
29 want to lose our culture. There was no such thing
30

as culture involved to have native people. There's no way they are going to change native people or have them like white man.

Well, for example, he says, now there is--probably I could mention one good example in regards to the pipeline, he says. Then there's such thing as pollution. You go down to the Town Hall right now and there is a little piece of paper posted on the wall saying this water is not fit to drink. This water is polluted. Although there is no pipeline right in this lake, but the doctor says not to have anybody drink any water out of this lake.

Supposing a pipeline came through and then we want to drink something and we don't want to end up drinking oil or anything like that, he says. Something like that is going to pollute for sure, he says. That's the reason why native people are so much against and spoke against the pipeline, he says.

Well, I'd like to sort of ask them a question to the oil company people. I'm just wondering how you people are going to end up handling the pipelines or the pipe, installing it and maybe you might have to weld it together or handle it with a cat or something like that and you probably might get into rust or something like that and I wonder how polluted you think--or it might be affecting the land.

THE COMMISSIONER: This is

1 Mr. Workman of Arctic Gas.

2 MR. WORKMAN: Yes, I don't
3 think there'd be any problem regarding rust on the
4 pipeline. The pipe would be all coated with special
5 paper, tarred paper, to prevent any rusting from
6 happening. We are pretty confident there'd be no
7 pollution coming from the pipe itself.

8 THE INTERPRETER: When you
9 ask question like that, it's not that you are always
10 in favor of the pipeline. I hope you don't get me
11 wrong there, he says. I'm not in favor. Just because
12 I'm asking questions doesn't mean that I'm in favor
13 of pipeline. But nowadays things are changing
14 rapidly, he says. Then there's always a possibility
15 of things are happening and then there's a forest
16 fire burning right now, he says, right along the
17 route where you think it might be possible of having
18 a pipeline coming through.

19 Yet, probably in the future
20 there will be no money to put it out. Then there's
21 always a good chance of a thunder storm. Things
22 like that might affect the pipeline and if anything
23 like that struck the pipeline, I wonder how safe it's
24 going to end up being.

25 Well, we had a lot of
26 discussions and a lot of meetings amongst ourselves
27 about the pipeline on a lot of occasions. We do
28 understand that we native people are talking about
29 something like four hundred and fifty thousand
30 square miles and we decided a lot of times that we

1 don't want any development within the Northwest
2 Territories.

3 Yet, before even a land
4 claim can be settled, that's our agreement amongst
5 ourselves. We are the native people. Yet supposing
6 if the land claim was settled with the native people,
7 and it's not the point that we want to have the
8 pipeline people coming back to us and saying that we
9 want to have a discussion about another Inquiry, maybe
10 about having the possibility of putting a pipeline
11 through Northwest Territories.

12 Supposing that happened, we
13 still wouldn't want to agree with a pipeline, even
14 right after the land claim was settled. We still
15 don't want to agree with it, he says, because there's
16 always a good chance of having it railed in.

17 Well, I sort of don't agree
18 with having the hearings in every settlement. The
19 way the conduct of the hearings in every settlement,
20 I don't sort of agree with it, he says. I don't
21 think it's fair to go and consult with one band
22 chiefs at a time to make sure whether they should
23 agree with the pipeline or not. We don't know what
24 the next chief is going to say because they are
25 supposed to meet together and discuss the matter
26 with them themselves.

27 I was just hoping that in
28 the very near future you should meet with all the
29 band chiefs, twenty-five chiefs together, and discuss
30 it with them to make sure whether they are agreeable

1 or not, instead of coming into every settlement and
2 visiting with one chief and his councillors and his
3 band.

4 Surely we listen to the
5 CBC and all the things that are happening within the
6 Northwest Territories but not every home has still
7 got a radio to listen to what's happening. So, in
8 order to make a good report to the Government of
9 Canada, I think you pretty well have to listen to
10 the people first and then you must listen to a lot
11 of old people down on the river. Like, for instance,
12 I visited down the river on some occasions, he says.
13 I've been down the river a few occasions. I met with
14 a lot of people that you already visited those
15 communities.

16 They come around and tell
17 me that the Inquiry people were here. They talked
18 to them, told them about all--how effective the
19 pipeline is going to be for us, for our future. Maybe
20 in the last minute, he probably might come around to
21 your community and talk about the--or have the
22 hearings over there and those people come around and
23 told me to support those people.

24 I know how bad the feelings
25 they got. Supposing I was the Commissioner of the
26 Inquiry. Maybe I'll listen to the people. That's
27 the reason why I'm still protecting those people
28 there, he says. I surely like to feel the poor
29 people down the river, that's if you've got a heart.

30 Well, since I heard a lot of

1 the Inquiry coming into Fort Rae, he says, and then
2 I didn't know whether if I might get the opportunity
3 to speak to you. I understand these White people,
4 when they want to do something, they work on their
5 own without consulting people and I'm one of the
6 members from this band and I like to get consulted
7 before anything might happen or at least express my
8 concern.

9 Now, that we both understand
10 one another, I hope you agree with me and then I
11 don't necessarily have to agree with you but I hope
12 you agree with me because something like that is very
13 important for the native people. You must be a wise
14 guy down South in order to be chosen from the
15 Government of Canada to do Inquiry over here. But,
16 however, we like the way you conduct your work and
17 then if you've got some feelings for native people.

18 I would like to see you end
19 up coming out with a good report not to agree with
20 the Government of Canada to have the pipeline go
21 through. We, as native people, we urge the government
22 not to have the pipeline come through, through you,
23 and I hope you take our message right across to the
24 Government of Canada nice and peacefully.

25 Right now a lot of people
26 do have the opportunity to speak and they must have spoke
27 pretty well, so did I and a lot of other people that
28 I listened to. When they come home and they have
29 nothing to eat, but yet they want to express their
30 concern. The reason why they want to express their

1 concern because the land is very important for them.
2 They haven't got anything to eat, I suppose, but if
3 they want to go out on the lake or go fishing or
4 something like that, they could live off the land
5 nice and easily.

6 Then we expect you to help
7 the native people and write out a good report about
8 them, he says. I'd like to thank you for listening
9 or taking up your time for listening to me, he says.
10 I'd sure like to make my last remark saying that we,
11 as Dene people, don't want the pipeline to come
12 through. Thank you.

13 TED BLONDIN, sworn:

14 (PETER LISK SWORN AS INTERPRETER):

15 THE WITNESS: My name
16 is Ted Blondin. I have listened to the statements
17 made by people along the Mackenzie River and I have
18 listened to their pleas for no development before
19 land claims.

20 The same holds true here.
21 What I am going to talk about today is to prepare
22 ourselves for the land claims and for any other
23 development following, including the pipeline.

24 THE COMMISSIONER: Excuse
25 me, Mr. Blondin. Speak a little closer to the mike.
26 I want to hear what you are saying.

27 THE WITNESS: What am
28 I going to talk about today is to prepare ourselves
29 for the land claims and for any other development
30 following, including the pipeline and for the future

of the Dene. Preparations do not begin when an agreement is signed between the Dene of the N. W. T., Government of Canada and the pipeline companies.

It has to begin now. If no preparations are made, then we are set on a path of total disaster for the Dene. Preparations have to be made so at least we have a controlled disaster. A pipeline has not even been laid on N. W. T. soil yet and already development has affected the people in the Rae area.

This is one of the reasons that the people of Rae have recently voted for prohibition. With three dams on Strutt Lake, the effects are all around you. The water level in Marion Lake is still low. One can walk from Rae to Edzo through the water. There are islands all around Marion Lake that were not there three years ago.

When I say prepare, I mean prepare for the control over education, economics, and political control. We should have a say on all development. Also, there should be several large portions of the land set aside, not reserves, set aside for people who know no other trade than to hunt, fish and trap. We have to prepare now for once the agreement is signed, the wheels of development will not stop for anyone.

There have been many discussions between Dene people and government about programs along this line for the preparation in.

1 little rooms in Ottawa and in Yellowknife. The
2 answer has always been the same. There is no money.

3 It is a shame for that
4 reason that it will be a ruin of many good people
5 and it'd be a shame even worse that after it is all
6 over, that nothing could be done about it for it
7 would be illegal slaughter. The pipeline means
8 money. It means money to the oil companies, to the
9 businessmen of the North and it means many jobs for
10 the people of the North.

11 We cannot have a disaster
12 that has happened in Glenallen in Alaska where
13 natives had low paid jobs and outsiders had high
14 paid jobs. Because there was a lot of money around,
15 businessmen boost up prices in which natives could
16 not keep up with. Therefore, had to turn to crime,
17 welfare and whatever. We cannot sit by and watch
18 our people turn into little children in the White
19 man's society.

20 When the government sits
21 down with the Dene to discuss land claims, we cannot
22 deal, we cannot deal for a way of life which has
23 set itself on a path for the future of the Dene. If
24 the government feels that we are asking too much,
25 it is not so. It is the other way around. The
26 government of Canada is asking the Indian people to
27 deal with their way of life and that is too much to
28 ask.

29 It is for this reason that
30 we're not going to deal. We are going to demand.

1 And the Government of Canada and the oil companies
2 are going to pay and they are going to pay to the
3 rightful owners of this land, the Dene.

4 In closing, I would like
5 to thank you, Mr. Berger, for giving me a chance to
6 make my presentation and giving me the opportunity
7 to open the eyes of the Government of Canada, the
8 oil companies and the people of Canada, which has
9 been closed to the struggle of the survival of the
10 Dene. Thank you, Mr. Berger.

11 THE COMMISSIONER: Thank you,
12 Mr. Blondin.

(WITNESS ASIDE)
13 (SUBMISSION OF TED BLONDIN MARKED AS EXHIBIT C644)

14 THE COMMISSIONER: We have
15 the written statement that you used, Mr. Blondin.
16 Maybe we should stop for five minutes and stretch
17 our legs and Chief, you and the members of the Band
18 Council might consider how long you think we should
19 carry on this afternoon. It's fine with me, whatever
20 you want to do, but it's getting late and I think
21 we'll just take about a five minute break and then
22 we'll start again, if that's all right. But you
23 people let me know then how long you want to go this
24 afternoon.

25 (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)

26 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

27 THE COMMISSIONER: We'll
28 start again. We'll hear one or two people before
29 supper and then we'll come back after supper and
30 then we'll come back again tomorrow morning. So,

1 we'll try to give everybody a chance to be heard.

2 (JIM RABESCA RESUMED AS INTERPRETER):

3 ANTOINE LISK, sworn,

4 INTERPRETER: Well, I am

5 Antoine Lisk, he says. I come from Yellowknife. At
6 the present time, I think he's the Yellowknife Band
7 Chief over there. I remember since the first White
8 people came into Yellowknife when the first mine
9 started back in 1934. I know how those people, the
10 white people destroyed the land within the native
11 territory.

12 Then not only the destroying
13 or polluting surrounding Yellowknife, other than that
14 they sort of spoiled the traplines, all the good
15 hunting grounds and now, they come around with the
16 forest fires again. They kept saying there's no
17 money to put it out and then they let all that good
18 hunting ground burn out.

19 Now, there's no way that
20 the people are able to go out hunting because there
21 is all the good hunting grounds are all burned out
22 or still burning it. People are kind of restless,
23 tired of seeing things like that on and on. Talk
24 about forest fires, supposing if the pipeline went
25 through and then there's no doubt that there'll be
26 a fire. There's going to be fire for sure and
27 supposing if it did get around to the pipeline and
28 then might destroy the pipeline.

29 But by all means, the way
30 we look at it, I think those white people are sort of

1 looking for trouble for the people instead of helping
2 native people in Northwest Territories. I used to
3 remember in the past when you talk about the White
4 people spoiling and polluting our lands.

5 When you talk about mining
6 in Yellowknife that has something to do with the
7 prospectors that did spoil our land. They led the
8 way without consulting native people and they went
9 ahead and mined the country out and then they sort
10 of polluted the lake and they were the people that
11 polluted our lakes and all around the Yellowknife
12 Bay.

13 Not only that, but now came
14 the pipeline people. They come around again and
15 tear up all the lands and they will do the same
16 thing again. They are spoiling everything on the
17 land. I don't think that's fair enough for the
18 native people, he says, but on top of all these
19 things, he said, those white people never had any
20 time to sit down and talk things over with native
21 people before they go ahead and construct anything
22 on the native land.

23 I don't see why they have
24 to come around and consult with us just to convince
25 us to have the pipeline go or make a report saying
26 that the native people agree with us. So, now you've
27 got a chance to go ahead with the pipeline. Maybe
28 that's the kind of report we might end up
29 receiving or that's the kind of report you might
30 report about us.

Just last year, he says, I had the opportunity to go and visit Alaska where the pipelines are under way right now. Then I have a chance to talk to the people and how effective it is and I've seen a lot of the people. I even went down to see the cookhouse or something like that. Then I told those people, how many people are employed over there? How much money is involved just to feed the people? Something like two million dollars, something like that, he says.

So, there was about at least a few thousand of those white people working there on the construction site, he says. It's about thirty miles out of the Eskimo community. Then they are cutting lines--I don't know what they're doing but they're burning something over there. There's a big stack of smoke along the road. I'm pretty positive that they are burning all the trees and everything right down, he says, during wintertime.

Yes, after what I saw over there, he says, I don't like to see anything similar happen this end of Northwest Territories. So, after all that, I happened to talk to some people down the river and then I have a chance to talk to the people over here and told them about what I saw over there and they all agreed with me. Those people down the river that I spoke to and then some people over here too, they said something like the land over here is not similar to some other lands over there because the soil is not the same. This end of the

Territory is nothing but rocks.

During wintertime, even rock splits. Sometimes it's so cold that even rocks split. Suppose that happened that the pipe was laying on a rock and then those things have got to break too. I understand there is a lot of native people in the Northwest Territories, not only in Ft. Rae community, that might be affected. There is a lot of people down the river and there's a lot of communities that are involved where the pipeline so happens to be going through.

They are the people that are going to end up suffering. So are we. They are just like our brothers and sisters and we like them all. We don't want to see them suffer and that's the reason why we are trying to protect them. I sort of agree with all of what these other people had to say about the pipeline, how effective it is, how it's going to destroy the land and how the livelihood of native people right around the route.

Right now we are talking education on some occasions. Now, there is a lot of young people going to school right now and I think they are only going to school just to get a decent education for themselves. But yet, some old people are going to live with the young people alike and then they're going to share everything that's in the land. It doesn't matter just because if he's an Indian and goes outside to university and all that, that doesn't mean that we are going to turn him out

of the Territories. We will pretty well have to need him and share all these education backgrounds.

On the same token, those people that are going to be living here in the future anyway using Northwest Territories. We don't want to see the pipeline come through and spoil everything for them. Supposing the pipeline ever broke and it's going to be quite a disaster. You might have to blow up the whole Northwest Territories and then you'll really be looking for trouble.

Something like that is in the forecast. Probably twenty years from now things will probably be different but yet, twenty years from now doesn't mean we are going to change our minds. After what we heard about the pipelines--we have a lot of communications back and forth from the people down the river and had a lot of good discussions and yet it doesn't mean that we have to agree with the Inquiry people or the gas people.

The people with the Government of Canada, we don't know which way he's going to go but we would certainly like to see our way. We don't want the pipeline. We hope that you take our message across so that you convince him not to have the pipeline go through Northwest Territories. Supposing if you want to hire some people on the construction sites, any construction that's going on in Northwest Territories, they always hired a few local people to make it look nice, to say that they employed native people.

1 We know a lot of youngsters
2 that go to work working under some supervision, makes
3 a few thousand dollars and go home. Send him back
4 into Yellowknife or probably back to Inuvik, Whitehorse,
5 down south. What do they do? They go and get drunk
6 and destroy themselves. Since Yellowknife started
7 back in 1934, like I said, he said, there's at least
8 'twenty-six people have died on that occasion, on
9 that manner.

10 You know that this is just
11 a city like in Yellowknife but that's how effective
12 it was just for the mining purposes, a city like that.
13 How about the construction that's going to be? Take
14 in a lot of people. Probably might have to employ
15 a few native people, make friends with some other
16 White people and then they have a big party and then
17 they get into some disastrous area and using firearms
18 or something like that and then they probably might
19 lose a lot of lives.

20 There were a lot of dis-
21 cussions and things like that around any community
22 that I attended meetings to, he says, and there was
23 a lot of thoughts about it too and a lot of discussions
24 amongst the parents of young people that might be
25 employed. I understand some old people come around
26 and say well, maybe--I got some young boys and they
27 have never been employed for a long time. And
28 supposing they get hired? They might end up destroying
29 all their lives. We don't want those white people
30 to go and destroy our young people, he says, because

1 there is a lot of good people and they have got good
2 parents, good folks. They have got respect for their
3 old parents and those old parents, they do got
4 respect for their youngsters too.

5 In Alaska, visiting those
6 people that I have visited at these seven communities,
7 I had a talk with those Eskimo people down there,
8 he says. I exchange ideas with them about how the
9 pipeline did affect their communities and how the
10 White people when they first landed over there, how
11 did it spoil the livelihood of native people and
12 they sure told me something about all the life and
13 the land and everything.

14 It's not the same as it
15 used to be at one time before the white people came.
16 For exchange, I told them the same thing too, he
17 says. In Northwest Territories where I come from,
18 before white people, we had a peaceful life. We used
19 to share everything amongst ourselves. Right now,
20 those white people came around and destroy everything
21 for us and the life and everything is not as it
22 used to be at one time, he says.

23 Yes, I attended a lot of
24 meetings and a lot of discussions. I have been at
25 a lot of meetings with the young and old people
26 involved. I've heard a lot of young people speak
27 too, he says. I've got respect for young people and
28 I certainly got respect for old people since they
29 spoke a lot of times on a lot of occasions.

Everyone of them said some-

1 thing about our native land. They like to live off
2 the land as much as possible. They live off the land
3 and use the country food out of it. They don't want
4 the White people to exploit things anymore than what
5 they've done.

6 But yet, they are doing it
7 or intending to do it. Now, they come around with
8 something so-called pipeline came around again with
9 promises such as employment. Nobody can agree with
10 anything just because of employment. There was a lot
11 of promises on a lot of occasions. Nobody ever
12 lived up with it. The same thing is going to come
13 back in that manner for sure, he says.

14 Thank you very much for
15 listening to me, he says.

(WITNESS ASIDE)

16 THE COMMISSIONER: We'll
17 adjourn now for supper and then come back maybe as
18 soon after seven o'clock as we can all be here. Is
19 that okay? Okay, we'll come back at seven and we'll
20 carry on this evening and hear as many people as we
21 can.

22 (PROCEEDINGS ADJOURNED TO 7 P.M.)

23 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

24 THE COMMISSIONER: All right,
25 ladies and gentlemen, are we are set? It is almost
26 seven o'clock, so we better get started.

27 THE INTERPRETER: The first
28 speaker on our agenda is Father Pochat.

29 FATHER POCHAT, sworn:

30 FATHER POCKAT: Judge Berger,

1 Chiefs and members of the Council, my name is John
2 Pochat.

3 I have been asked by the
4 Dene Council of this town to testify before you and
5 because there are so many people more qualified and
6 with more knowledge who want to speak up, I will be
7 very brief.

8 First of all, I would like
9 to speak in the language of the people, if you don't
10 mind. Even though I have spent twenty-two years of
11 my life in the North, I believe that I cannot speak
12 of this land like those people who are born and
13 raised up here and will die on this land.

14 It's their country and their
15 land. I came here to teach and in many ways I was
16 taught and I learn from the people. Travelling
17 quite extensively throughout the Mackenzie District
18 and even more extensively in the Dogrib Territory,
19 I have learned what people mean and feel when they
20 talk about their land, about water and rivers, about
21 fur and moose and cariboo, about fish and birds.

22 For the last fifteen or
23 seventeen thousand years or more they have lived on
24 this land and they have survived. In all the changes
25 brought by your modern time, I understand their
26 concern for the future and the future of their people
27 and their land. I could have talked at length on
28 what is happening in Fort Rae, Rae/Edzo and Lac La Martre
29 and Rae Lakes but as I said before, there are people
30 more qualified and outspoken who will tell you how

they feel in all of those changes.

I am in no way qualified to talk about a pipeline. It is not my field but I fully support the leaders of this community when they asked to be recognized as people, to be given the chance to determine their future, to have a voice to be heard when they talk about their country, about their land, about their people.

Wisdom and patience have taught them how to survive in this hard country. The same wisdom and patience will guide them in the years to come. Judge Berger, kindly listen to their voice. Thank you very much.

THE COMMISSIONER: May I have your written statement so that it may become part of the permanent record of the Inquiry.

(SUBMISSION OF FATHER POCHAT MARKED EXHIBIT C644)
(WITNESS ASIDE)

MRS. ELIZABETH MACKENZIE, sworn:

THE WITNESS: Mr. Thomas R. Berger, Mackenzie Valley Pipeline Inquiry held in Fort Rae, Northwest Territories.

I'm pleased to present my views concerning the hearing which are being conducted on the right-of-way of the proposed Mackenzie Valley Gas Pipeline. On matters of common interest and great importance to all native people of the Northwest Territories and especially the people of Fort Rae, I have decided to speak and have you understand.

In common with other native people of the Northwest Territories, I believe that

land claims which are presently being pressed by us through our organization, the Indian Brotherhood of the Northwest Territories, should be settled first, as said by other native people in the Delta and in the South Mackenzie and again to you here today.

We are the descendants of the original inhabitants of this country and reports from the CBC, Time Magazine and others, an example which I have here dated June 2, 1975, this is what I see about the pipeline; this man is a welder but he's not from the Northwest Territories, he comes from the South, and this is how the ground is destroyed by the pipeline.

THE COMMISSIONER: In Alaska.

THE WITNESS: In Alaska, Alaska Pipeline and this is really on the sea and more people from the South come and more people are waiting for a job. This big city is getting bigger by night and this is a drilling that is so big that destroys the land, all the land.

And this is a night that makes the shows, that spends money with our people. The land is so cold. It's so very cold in this country. I'd like to show you that. Now, reports of President Ford of the United States who looks into the problems and because of bad works on the pipeline, I do not want this in our land.

We want to know why the government has never listened to the native people of Canada. Many times we have suffered and hoped for

1 help but to no one who could hear our plea. I
2 do hope Justice Berger that you will tell them for
3 us in your report. I also hope you have looked at
4 our town and saw for yourself what I mean. The kids
5 and the young men of this town need schools where
6 they may learn about things like this and so they will
7 be able to work at home and still go back on the land
8 as they wish.

9 I love this land and still
10 go back from time to time, in spring and fall, but
11 still I would like my kids to be better educated
12 and better schools. Thank you very much for your
13 time, Justice Berger.

(JIM RABESCA TRANSLATES ABOVE INTO DOGRIB)

14 THE COMMISSIONER: Can we have
15 the statement you read and the magazine too, if you
16 would be willing to let us keep them.

17 (SUBMISSION OF ELIZABETH MACKENZIE MARKED AS C645)
18 (WITNESS ASIDE)

RICHARD WHITFORD, sworn:

19 THE INTERPRETER: Our next
20 speaker on our agenda is Richard Whitford if he's--

21 MR. WHITFORD: Justice
22 Thomas Berger, Chief and Band Council, members of
23 the public, I am pleased to be here tonight to be
24 able to partake in the Mackenzie Valley Pipeline
25 Inquiry and the topic that I've chosen is the
26 development, economic development; not the economic
27 development of the pipeline, but rather the economic
28 development that we have in the community at present.

29 I think you will find, Mr.
30 Justice Berger, that what I have to say tonight

1 relates to the community as a whole in having to live
2 and to be in this community for seven years, to try
3 to understand something that is so far away when
4 your own community, at the moment, is in total disarray.

5 I am from the North, born
6 lived and raised in Fort Smith. Again, sir, we meet
7 in Rae and how pleased I am that first you have been
8 able to be here. Second, to be able to hear everyone
9 who has something to say in order that you may be
10 able to write a report on the Pipeline Inquiry to
11 hand to the Canadian Government.

12 To speak of pipelines or
13 other major projects of this sort at this time here
14 in this community, one first has to take a look at
15 what is presently in this community in terms of
16 economic, social and living conditions. I hope I may
17 be of some help in telling you or even showing you
18 parts of this town which are very important for you
19 to see and may be of some help to your report.

20 Number one, economic
21 development. It makes it very hard at this time to
22 understand economic development because some of the
23 blunders its caused and how we have very little input
24 into them from both the government and the outside
25 controllers. Examples: A, most of the houses built
26 in the past few years were built with very little
27 help hired from Fort Rae.

28 B, the bridge at Frank's
29 Channel has been built backwards. The highest part
30 of the bridge is over the shallowest part of the

1 river and the lowest part of the bridge is over the
2 deepest part of the river. So, boats stopped coming
3 years ago.

4 C, the road from the Junction
5 to town has not been gravelled for years now. When
6 it rains, the road turns to clay and people cannot go
7 to town or the kids cannot even go to school until
8 this road dries up.

9 D, the waterplant and pump
10 house have old equipment to both treat and filter the
11 water and has no settling tank to clear the dirt
12 away. The water is very deep gray and the lake is
13 very, very shallow. Two people have died in most
14 recent months, partly because of the water problems.

15 Number two, social problems.
16 We have no recreation facilities here to speak of,
17 such as indoor skating rinks or swimming pools in
18 order to avoid swimming in this lake. Also, we do
19 not have a good gym where we can all go and play
20 sports or bingo or even shower after we have done
21 sports. The pool and gym are too far away from Rae
22 and are closed in the summer. We have very little
23 to do here except watch shows, play bingo or play
24 ball. In winter, just shows and bingo.

25 Three, living conditions.
26 The homes here in Fort Rae are very over-crowded
27 between ten, twelve, fourteen and sixteen people in
28 some of these homes with no running water or showers,
29 but rather big stoves or furnaces in the living
30 rooms. Very little repairs are done to these houses.

1 I believe that there is a
2 real need for a vocational school here in this
3 community, one which will help the people of Rae to
4 construct and operate the building of roads and
5 houses, to learn the operating of heavy equipment and
6 upgrading in order to help them understand programs
7 that Arctic Gas and Foothills are trying to do.

8 I believe that at this time
9 it is too early to talk about pipeline programs of
10 this sort for first, these people need to be able
11 to work with such projects but will not be able to
12 without first a vocational school. A vocational
13 school is needed as soon as possible in this
14 community because at this time, there is about three
15 hundred unemployed.

16 Sir, the situation here in
17 this community is even worse than what it's believed
18 to be and if we could show you by taking you on a
19 tour, we would show you some of the homes and some
20 of the conditions that we have to live under while
21 it seems they are spending millions of dollars
22 talking about the building of a gas pipeline.

23 I think the most important
24 thing is the construction of a community by the
25 people, educated by the people, in order then that
26 we can understand the future. Thank you very much,
27 sir.

28 (JIM RABESCA TRANSLATES ABOVE INTO DOGRIB)

29 (SUBMISSION BY RICHARD WHITFORD MARKED EXHIBIT C646)

(WITNESS ASIDE)

30 EDDIE PAUL RABESCA, resumed:

(JIM RABESCA RESUMED AS INTERPRETER)

THE INTERPRETER: Eddie Paul

Rabesca is presently one of the Band Council members who just recently got elected and he said, I understand that the Inquiry people are here now, so I, at least, might have an opportunity to speak to you.

The history of the first signing of the Treaty, we all know or heard about what happened in the past. There was a good agreement amongst the White people whoever it was that was representing the Government of Canada, and they made all kinds of promises and agreements and I understand that I don't believe that that was the proper conduct of the meeting that they had.

They made all kinds of promises nowadays that everything has changed. Something like that, you know, the Government of Canada never lives up to. I've seen a lot of government people visiting our communities a lot of times. We have a lot of meetings amongst ourselves in order to express our concern to the people, the government people. There is all kinds of government people coming in from the South, either that could be Government of Canada's people, Territorial Government. They come here and meet with the people and then they write down all kinds of problems that we think we are facing at the moment.

The next thing we know there's no report coming back to us, at least a definite answer. There's nothing that has come back to the

1 native people at all. He says, after all, what
2 happened with the Government of Canada as promises
3 and all that and including Territorial Governments
4 and various companies throughout Canada and then came
5 the pipeline people.

6 I understand they are going
7 to bring in a flock of people and what's going to
8 happen to the native people? Are they going to
9 over-crowd the people in Northwest Territories.
10 Supposing if more people come in from the South
11 happened to be over-crowded in the Northwest
12 Territories, there probably might be a need for
13 doctors to control the over-crowded people in the
14 Territory.

15 At the present time, we
16 are even short of doctors over here in the Northwest
17 Territories. We need more police force to control
18 even local people here in the Northwest Territories
19 and supposing they pretty well have to provide their
20 own doctors, provide their own police force. Since
21 all the people that are coming in from the South,
22 supposing if the pipeline came through with all the
23 people that are supposedly coming into Northwest
24 Territories, over-crowd every community there is
25 in Northwest Territories, I would imagine that those
26 people are going to take all the jobs away from the
27 native people because they are all trained and
28 prepared for a job.

29 There is all kinds of
30 construction going on in the Northwest Territories

1 at the present time. There is some construction,
2 building houses, building roads and oil companies
3 down in the eastern Arctic are all the way down the
4 Mackenzie. Not only but everyone of them is, he
5 says, all the people that I've just mentioned. They
6 always have to leave behind their dumps and garbage.
7 Some of their road equipment is lying around. our
8 countryside doesn't look like it used to be at one
9 time.

10 We got so-called Territorial
11 Government and Government of Canada making all kinds
12 of laws that govern Canada and Territories. They have
13 got all kinds of people making game laws, giving the
14 opportunity for White people to hunt and fish within
15 the Northwest Territories. I don't really like the
16 people coming in from the South, taking over our
17 land, exploiting. We have got enough people at the
18 present time. We have got enough of them. We don't
19 like to see them around anymore.

20 Yet, you're saying something
21 like you're going to have to need more people in the
22 Territories, at least six thousand. We don't need
23 them. They are pretty sure they are going to be
24 up here just to exploit our land. Things like that,
25 we don't want to see happen. We would like to retain
26 our land as much as possible for the young people for
27 the future.

28 I'm pretty sure, supposing
29 if we happen to go down South, we people live in
30 the Northwest Territories, we native people, and

crowded over there, I wonder how they would like it. Knock down their trees, knock down their countryside, tear their landscaping or something like that; I don't think they'll like it.

In return, those people, that's what they want to do with us over here in Northwest Territories. After all what you have listened to our remarks, I'm pretty sure I'm not the only one that mentioned this to you in your times, while you are conducting the Inquiry. I hope at least if you had a heart enough to listen to the native people and bring the message back to the Federal Government or the Government of Canada and have a good report about our native people in the Northwest Territories.

Just while you're here, just for a couple of days or so, listening to young and old, we have got some little students over here that present their briefs to you, in order to listen to us, to make sure that everything is all heard and sent or transpired to the Government of Canada, through you, just so that they don't spoil our land for the future use of native people.

That is all I would like to say but I hope--I don't want to see the pipeline come through unless--we are still in the process of going for our land claims, so I hope that you take everything into consideration. Thank you.

THE COMMISSIONER: Thank you.
Thank you sir. Your statement was written out, I

1 believe. If we could have that, we would like to have
2 it marked as an exhibit and Mr. Whitford had a written
3 statement that I think is still on the table. If
4 we haven't got that yet, that statement of Mr.
5 Whitford's, I'd like that too.

6 (SUBMISSION OF E. P. RABESCA MARKED AS EXHIBIT C647)
(WITNESS ASIDE)

7 THE INTERPRETER: We've got
8 Joe Migwi to speak. Joe?

9 JOE MIGWI, resumed:

10 (JIM RABESCA RESUMED AS INTERPRETER)

11 INTERPRETER: Joe Migwi is
12 one of the former Band Councillors and then he just
13 recently got re-elected to this present Council and
14 the Band Council and he'd like to address to the
15 Inquiry saying that he was quite happy to see Mr.
16 Berger and all his staff thinking that you are going
17 to bring a good message from the Government of
18 Canada to us.

19 On the same token, as
20 having the opportunity to speak, since I am just
21 elected with the present Council and we give the
22 opportunity for the general public to express their
23 concern. In summary of that, we would like to add
24 to what we think it's probably necessary for the
25 Inquiry and to support our fellow Canadians.

26 I fully believe that we
27 were here before the White man came. If you wanted
28 to prove it, he says, we were even here before you
29 arrive over here. Yet, even before Columbus ever
30 sailed to America maybe. The coming of the white

1 people or on their arrival during the 21st met with
2 the native people in Territories. Those days it
3 wasn't easy to get around but somehow, one way or
4 another, if it wasn't for the native people in
5 Northwest Territories, I don't think those people
6 would ever have survived without native people.

7 In return, we've got nothing
8 but advantage, something which we don't want. On the
9 same token, he says, the land that they travel on,
10 all that time it was our native land. What government
11 we've got right now at the moment is we consider the
12 land as our own government. Since there is no
13 employment in Northwest Territories for native people,
14 not the whole Northwest Territories but especially
15 our own community, for example.

16 Since we haven't got any
17 decent trade, it always so happened that the White
18 people, whenever they arrived, they take the job
19 over, take job away from native people. Whenever
20 we notice that there is somebody taking over their
21 job away, there's no sense hanging around town and
22 doing nothing. So, we pretty well have to go back
23 to the bush, to the land; do a little snowshoeing
24 and trapping, hunting maybe.

25 Since the white people--I
26 hate to refer only to White people all the time but
27 when I say the government, they are also White people
28 too. They take all the jobs away from native people
29 and the government imposed a lot of restrictions and
30 brought in something that is not very important for

1 native people so that they could lose their lives.

2 Talk about spoiling our
3 land, he says. It is not only land that the
4 government spoils, and they introduce some alcohol
5 to the communities, brought it amongst the native
6 people. Certainly a lot of time native people or
7 there were a few loss of lives.

8 My greatest concern is that
9 we as a Band Council weren't consulted when there were
10 some decisions or construction to take place within
11 the Northwest Territories. We have the Snare Hydro.
12 When the development came into being, I don't think
13 the native people over here that might be affected
14 or ever consulted before the construction went. Some
15 of these things like that, I really don't like.

16 For example, since the
17 Snare Hydro went into effect, for some reason or
18 another they went ahead without consulting native
19 people and yet, at least the power generating plant
20 over there is, it seems to us, is right in front of
21 our doorstep. Yet, we have to pay the fuel, not
22 the fuel, but the power rates, something which is
23 too damn great. Yet you people come around and say
24 that you are going to get cheap fuel from the pipeline.
25 I don't think you'll ever be any better than what
26 the Snare Hydro people done with us in the past
27 years.

28 None of the native people
29 that live in Northwest Territories ever want to
30 damage his own land or his surrounding land and we

1 don't want to see the land spoiled or bugged up.
2 We like to live off the land and be nice and peaceful
3 and living amongst one another because we know that
4 the land is important for us. We know and hear a lot
5 of stories about the Alaska Pipeline which is under
6 way and there's lots of hazardous things that are
7 coming with it surrounding the pipelines.

8 After what we learned over
9 there through experiencing it, which we don't want
10 to see it happening within the Northwest Territories.
11 Since we are in a process of having the land
12 settlement with Government of Canada ourselves, and
13 we decided a lot of times saying that we don't want
14 any development to be created within Northwest
15 Territories, not until after the land claim is
16 settled. I'm not saying that even though it's been
17 settled with the native people, I'm not saying that
18 the pipeline should go, because I pretty have to
19 consult with other people before it's been approved.

20 Well, we really appreciate
21 having you to listen to us because you are hired to
22 listen to people, he says. After you have been over
23 here in Northwest Territories, visiting every
24 settlement and hearing the same thing as what we
25 are saying right now, probably down in the Delta,
26 wherever the pipeline people are destroying the land,
27 we don't want to see anymore of the land spoiled
28 again.

29 So, with all due respect,
30 there is no doubt in everybody's mind that's the way

1 they feel at the moment, he says. I understand that
2 all the native people that do live and survive off
3 the land before the white man came, and they somehow
4 managed to have firewood for their own heat purposes
5 and now you come in telling us that you need fuel
6 for oil or something like that. Something like that,
7 native people don't want. They have got all kinds
8 of wood to burn. They don't need fuel to have heat
9 in their homes.

10 We know that there is all
11 kinds of land that has been spoiled, not only by the
12 oil companies, but all kinds of the people, the mining
13 people like in Yellowknife. We understand there is
14 some arsenic in the water and there is fish or it
15 doesn't even taste like it used to be at one time,
16 if you want to go fishing.

17 Now, you come around and
18 tell us that there was all kinds of expertise over
19 there, experts and where are they? Why didn't they
20 tell us a long time ago there was some arsenic in
21 the water and polluting that little bay over there
22 they got out of Yellowknife Bay? You call some
23 scientists to look for the forecast and now there's
24 all kinds of fish being fished out of the Great Slave
25 Lake. Something like that could have been used for
26 the native people or at least preserved for them for
27 the future use.

28 Yes, I've seen that the
29 construction sites sometimes I go and visit or
30 happen to take a look at the construction sites, even

1 just the road construction. I've seen the bulldozers
2 using all kinds of diesel fuel, oil spills, and then
3 there was some prairie chickens, rabbits and they go
4 through them things and then they go and die off.
5 All of those people that work out in the bush tearing
6 up the land and I see it of my both eyes.

7 Yes, we do talk about some-
8 thing that we believe and see for ourselves with our
9 both eyes. Just talking about the bulldozers tearing
10 up the land just to build roads and leave us the oil
11 spills and things like that and then they spoil the
12 lands for the game. Supposing if you are going to
13 build a pipeline, you probably might need a lot of
14 bulldozers and lots of oil, diesel fuel. You are
15 going to kill more than one little road that is being
16 constructed.

17 Yes, we native people, we
18 trust one another when we want to make some deals
19 and talk to one another. We do trust one another.
20 On that same token, we would like to trust you to
21 come up with a good report to the Government of
22 Canada on behalf of native people in Northwest
23 Territories and saying that the native people don't
24 want a pipeline.

25 Yes, I really appreciate
26 having you listening to my views and taking the
27 message back to the Government of Canada and I hope
28 I could trust you again to make a good report. That's
29 about all I'd like to say. Thank you.

30 (WITNESS ASIDE)
SUSIE BRUNEAU, resumed:

1
2 THE INTERPRETER: He is
3 presently one of the Band Council. At one time he
4 was one of the Chiefs of this tribe. Since you are
5 here today, I'd like to express my concern too.

6 Many of you are--Mr. Berger,
7 you probably don't know who I come from. My dad was
8 one of the famous Chiefs at one time and he was the
9 Chief for thirty-six years. Yes, my dad used to have
10 some visions or he was looking forward for the people,
11 for everybody's future. At one time or another, he
12 noticed that some of these children are sent out
13 to school to various residential schools, right
14 across the Great Slave Lake. They pretty well have
15 to be flown in and there's quite a danger in having
16 the motor fail on a plane. So, he decided to have
17 his own residential school right--situated right in
18 Fort Rae.

19 At the present time now, it
20 end up over at Edzo. This is where you probably are
21 boarding all these nights, I suppose, he says. I
22 really appreciate what he had to do for the people
23 of Fort Rae at that time. I understand that there
24 is a lot of young children going to school over
25 there and having--and being able to write. In those
26 days hardly any people could read and write, in his
27 days.

28 But something like he hadn't
29 forecast for the people and nowadays everybody seems
30 to be reading and writing. He handled a big tribe

1 at one time and not only the tribe itself, but he
2 happened to talk to government officials on many
3 occasions and yet, he went through a lot of promises
4 since the government--was dealing with the government
5 and saying that he'd like to retain the hunting
6 grounds and trapping areas for native use.

7 Yes, since he has spoken
8 and dealt with the government on a lot of occasions
9 and spoke the same native language and we listened
10 to one another and keep for our own use and whatever
11 he said to the Government of Canada at one time or
12 another, we still believe and we still retain what
13 he had mentioned or what he expected the natives to
14 do with what he said to the Government of Canada.

15 Having listened to my dad
16 at many occasions repeating what I said over and over.
17 He likes native people to use the land as much as
18 possible. You people are talking about employment,
19 hiring people on the pipelines or any jobs on
20 construction. If we believe you at any occasions
21 and then do away with our lands, I don't think
22 everyone of us will ever survive because we probably
23 might end up starving to death.

24 I appreciate having you
25 tonight and talking to you and bringing the message
26 back to the Government of Canada and hope that you
27 come up with a report that would just say exactly
28 what we said tonight. Yes, I understand what has
29 been said on many occasions at these hearings across
30 the Delta and people spoke strongly against the

pipeline and I do agree with them wholeheartedly.

Supposing the pipeline went through just by ignoring native people's voices and there's no way that native people over here, especially in Fort Rae, will ever begin to farm because the soil isn't there. There is nothing but just bare rocks. In order to listen to you, we are just wasting all our times, good times. We could have been out on the grounds, in the land, fishing or hunting; but in order for us to present our case, that's the reason why we're here today, just hoping that you bring our good stories, good side of stories back to Government of Canada.

We know that you are not here for very long but yet, we happen to take our time off in order just to talk to you, to trust you so that we could hear that you brought our message to the Government of Canada. Thank you.

(WITNESS ASIDE)

THE INTERPRETER: Jim

Erasmus is one of the present elected Band Councillor.

JIM ERASMUS, resumed:

(JIM RABESCA RESUMED AS INTERPRETER)

THE INTERPRETER: Since you are here, I really appreciate having you with us and hope that you would appreciate having us speaking to you too.

Yes, since we have been-- there is a lot of talks about a pipeline. I'm just wondering what all the noise is all about. I'm getting to know exactly what's happening or what's

1 coming with the pipeline. That's the reason why I'm
2 here today expressing my views and thinking that
3 all the native people that spoke against the pipeline,
4 I believe them all and I support them too.

5 Since the pipeline has been
6 talked about and yet we understand that there's lots
7 of things that are supposed to be coming in with it.
8 You said something like six thousand people are coming
9 in to work on a pipeline and yet there's all kinds of
10 mixed people might be involved. Yet there's no doubt
11 those people wouldn't even be drinking or probably
12 transporting drugs and alcohol with them and surely
13 we lost lots of lives in our communities in a lot of
14 occasions. That's the reason why we don't want the
15 pipeline.

16 Well, we understand a pipeline
17 will probably be--well, there's a lot of talks about
18 a pipeline. We are not in favor of pipelines to
19 begin with. What really is going to happen when the
20 pipeline went through, what you are really saying at
21 the moment is saying that we are supposed to feast
22 over any kind of game that is on the land right now.
23 We sure don't like to see or I don't think that you
24 people would like it if you are having a feast, a
25 big turkey or something and we take it away from
26 your table.

27 That is exactly what you're
28 doing with us, taking away all kinds of animals like
29 game and big game too, he says. Talking about the
30 history of the first signing of the Treaty, well we

1 as a native people don't agree with the government.
2 Not only the native people, but at the present time,
3 the present Chief of those days, that the Chief didn't
4 agree with the Government of Canada right away.

5 So, they delayed it for two
6 days. It so happened that there was a bishop amongst
7 them and convinced the Chief to sign a Treaty. When
8 they first signed the Treaty, the doctor was involved
9 too and they told the government that they are going
10 to have a free medicines and they got convinced by
11 the bishop. When they made some such agreement that
12 the government decided that there will be no re-
13 strictions on the games for any Treaty Indians and
14 free medicine and then they were convinced by the
15 bishop.

16 If it only was for the
17 government, I don't think the native people will ever
18 agree with the government. Just because of the bishop,
19 they were convinced and those days when they sign
20 a Treaty, there was no mention about giving up the
21 land to the Government of Canada. So, at the moment,
22 there is no way that the government have any title
23 to our land.

24 The reason why they took the
25 Treaty was that they were convinced by the government
26 and as well as through the bishop in order to be
27 recognized by people coming into Northwest Territories.
28 If the Territories got over-crowded, we mind end up
29 not knowing who is who. In order to be recognized,
30 that's the reason why they took--some way or another

1 that's the way they got convinced. Yes, those days
2 there was no such thing as recognition of the money
3 for native people at all but only recognition they
4 know was the land, because they are entitled to their
5 own land. They don't want nobody to go and take over
6 their land.

7 That's their general idea.

8 There were some agreements with the Government of
9 Canada in those days too saying that if the white man
10 is going to trespass your land, what would you do with
11 him? We don't want them. The Chief told them.
12 Supposing if they trespass. Supposing they were
13 starving, what would you do with them? Or maybe
14 give them a Cariboo or one moose or something like
15 that just to have him survive off the land and then
16 get out of the Territory without having no White
17 people to trap within the radius of the areas where
18 they signed.

19 Yes, after of all the promises weren't
20 kept and then the white man came and came the game
21 wardens and having some poisons to kill off the
22 animals surrounding the native communities. There
23 were a few animals that died of it and then some
24 native people do hunt off the land, they see a
25 depressed animal laying down, they go and cut it
26 up and want it for their own use.

27 It so happens they feed it
28 to the dog team and the dog team happened to fade
29 away. They all died of it, all poisoned up.
30 Supposing those three human beings were there and ate

1 out of that, they could have died a long time ago.
2 Yes, all the poisons that they had laid down, they
3 never picked it up and it probably sunk into any one
4 of those lakes and died off a few fish off the lake
5 and that's how bad they were to us at that time.

6 Then we don't know whoever
7 did that after all the good promises have been made
8 through the Treaties. Supposing one of the government
9 staff, sends government representative that does that
10 type of dirty work within our Territory and they call
11 it a representative. They are saying that I'm
12 representing Government of Canada and now supposed
13 to be go and talk to the Government of Canada
14 themselves, what's happening with your staff? They
15 are killing all our land and spoiling our lands. How
16 do we know whether it's a true representative?
17 If that's what they are going to be doing to be
18 so-called representative of the Government of Canada,
19 we don't seem to trust the government representative
20 anymore, through just what I just mentioned.

21 Since the Government of
22 Canada made the laws for native people and the
23 minute that he made an agreement those days, that
24 became law and that's what the law is that we still
25 retain. Yet the government staff, they come around
26 and break them laws. There's always some other
27 construction that has to go through within our
28 country without people being consulted and those
29 companies that do create some construction within
30 our Territory, there's no doubt in my feeling that

1 they go and consult with the government before they
2 go ahead or the government gives them the right-of-
3 way without consulting us.

4 After having listened to
5 us, speaking very strongly against the pipeline and
6 there's another few thousand of native people must
7 have spoke against the pipeline, we hope that the
8 Government of Canada, if they did hear about us
9 through your report, that not to have the pipeline
10 come through within our Territory.

11 Thank you very much, if the
12 Government of Canada happens to listen to me, he says.

13 (WITNESS ASIDE)

14 MR. J. RABESCA: It seems
15 to me like--it sounds like it's a good idea. We have
16 got six more people to speak yet and this afternoon
17 we were talking about after ten this evening, we
18 have a hand game followed by a tea dance. So, I was
19 asking the people how they feel.

20 So, the answer from Nick
21 Black, he says, maybe we have these other six people
22 talk tomorrow.

23 THE COMMISSIONER: What
24 about having the--we have to go to Lac La Martre
25 tomorrow as you know, but maybe if we came here say
26 at ten in the morning and then tomorrow morning,
27 those six people could speak that still want to.
28 Would that be all right? Well, let's adjourn now
29 then until ten tomorrow and let me just say that
30 I want to thank all the people who spoke this

1 afternoon and again this evening and it was a most
2 worthwhile day and even though I don't say very much
3 when I'm sitting here, I want you to know that I'm
4 paying attention and listening carefully and the
5 people who told me that they wanted me to make sure
6 the Government of Canada knew how you felt, well I've
7 been sitting here listening and I think I have a
8 pretty good idea of the way you feel.

9 So, we'll just adjourn then
10 until ten. Do you want to translate that, Mr.
11 Rabesca?

12 MR. RABESCA: Yes, I think
13 we've still got another spokesman yet, which is
14 Nick Black. He's sitting at the mike.

15 THE COMMISSIONER: Oh, I am
16 sorry.

17 MR. RABESCA: Before I
18 translate what he just mentioned, I just picked up
19 some ideas from the audience saying that you don't
20 come up very often and they want you to stay all
21 day tomorrow and because it is not very easy to
22 settle the problem just over a few days.

23 THE COMMISSIONER: Well, we
24 agreed to go to Lac La Martre tomorrow, so we'll be
25 going to ~~Lac La Martre~~ tomorrow and we agreed to go to
26 Rae Lakes on Friday, so we'll be going there Friday.
27 We'll be here tomorrow and we'll start at ten and
28 we'll hear from the people who still wish to speak
29 but this is a world where the Inquiry has to complete
30 its work and that means that we have only so much time

1 to go to each village and we will have been as long
2 in Rae by the time we leave tomorrow as we have been
3 in any village in the North.

4 A. ERONCHI: Mr. Berger,
5 I am working at the Edzo school and I have taken
6 a half a day off to read this paper to you and I
7 didn't even get a chance yet. I don't want to take
8 another hour off to do this. Could you give me a
9 chance to read this paper to you?

10 THE COMMISSIONER: Okay.
11 Maybe we should hear from you then sir and then from
12 Mr. Black before we adjourn tonight. Is that what
13 you'd like to do?

14 CHIEF CHARLO: I would like
15 to ask the people a question first. What we are
16 talking about here is the pipeline is very important
17 and a pipeline is more important than hand game and
18 a tea dance. So, we have only six people to speak
19 and I'll ask the people that we finish up tonight
20 and we have a dance after. So, six people. That
21 will take up an hour and a half.

22 THE COMMISSIONER: Okay.
23 If that's what you want to do, that's all right with
24 me.

25 ALPHONSE ERONCHI, sworn:

26 MR. ERONCHI: This paper
27 is written about the original Treaty 11. This brief
28 on the original Treaty was written by Alphonse Eronchi
29 through witnesses, Chief Jimmy Bruneau, Henry
30 Lafferty and Ned Herron. On August 19, 1921, Mr. Conroy

1 the Treaty Commissioner arrived in Fort Rae to
2 negotiate the first Treaty. There were two police-
3 men and one White man with him. Bishop Breynag
4 was there too. The next day, August 20, 1921, they
5 put up a tent outside the Catholic Church and started
6 a meeting.

7 There Mr. Conroy told the
8 people that they have to choose one man for their
9 Chief and some others for head men. Mr. Conroy then
10 informed the people that he come to Fort Rae from
11 Ottawa on the Order of His Majesty the King to give
12 a Peace Treaty. As provided in the Act, the Chief
13 of the band will receive twenty-five dollars and a
14 head man gets twenty-two dollars and the rest of the
15 tribes will each get twelve dollars.

16 Aside from that, the Indian
17 will receive a fish net, ammunition, tools, flour,
18 tea, bacon and matches. The sick will get--will also
19 be cared for. In the future, there will be lots of
20 white people coming into this country. They will
21 come for the minerals and not to take away the land,
22 nor games, hunting and trapping.

23 Eventually when the mine
24 will start several jobs opening will give way for
25 the Indians to work and make money. Actually the
26 Treaty was designed for the white, for the white man
27 and Indian to live together peacefully but not--but
28 at that time the Indians were still living a very
29 primitive life. Not one could understand the English
30 language.

1 For this reason, Chief Murphy
2 doubted very much the truth about the provisions
3 contained in the Treaty. He then refused to take the
4 Treaty. Later in the afternoon, the Chief asked the
5 Commissioner if he could have the paper to verify what
6 he said, to see the map with the mark on it, showing
7 the land boundaries, but the Commissioner refused to
8 give the paper to the Chief. This made the Indians
9 doubtful.

10 The meeting was adjourned
11 without assurance that they will accept the Treaty.
12 The following day the whole crowd came again to
13 participate in the meeting. Mr. Conroy said that to
14 the people, to need not worry. As long as the sun
15 rises in the East and sets in the West, and the river
16 flows down the Mackenzie River, the Indians could
17 fish, hunt and trap as long as they wished to.

18 Bishop Breynag came and
19 told the tribe, "My dear people, whatever Mr. Conroy
20 said is true. Don't worry and take the Treaty."
21 Since the people regarded the Bishop as a Holy man,
22 they took his words but the Chief asked Commissioner
23 again for the paper and said, before he signs the
24 Treaty, this time the Commissioner handed the paper
25 to Chief Murphy and showed him the marks on the map
26 and said, you sign the paper, you keep a copy of it
27 and I will keep the copy of it too.

28 The Treaty was signed but
29 never mentioned that there will be such things as
30 reserve in the future, nor the Treaty against the land.

1 All this time the Indian
2 believed that the Treaty was negotiated to bring the
3 White man and native people together so that they
4 could enjoy peaceful life in the country and share
5 whatever wealth there is in it. This Declaration is
6 hereby signed by the three witnesses, Chief Jimmy
7 Bruneau, Henry Lafferty and Ned Herron.

8 Thanks very much, Mr. Berger
9 for this opportunity for me to say a few words that
10 according to this paper, even though at that time
11 these people were still leading a traditional life,
12 they still know what might happen in the future.
13 So, therefore, they have spoke for us and they have
14 done such things for us, for their children for the
15 future.

16 Today, we would like to do
17 the same thing. The pipeline must be very important
18 for Canada, for the people in Canada, but in other
19 words, if you have built the pipeline and if you have
20 built the oil pipeline, there might not be nothing
21 happen within the year or two years or three years
22 or four years, but in this country, it's a very cold
23 country. According to the weather, in the wintertime
24 it freezes and the summertime it thaws out and it's
25 shifting gradually. It might burst someday and if
26 it does burst someday, the pipeline is--what I heard
27 is four feet in diameter. It's a very great big
28 pipeline and if it does burst, it's going to affect
29 a big area.

30 I understand the majority

1 of people in the North disagree with this pipeline
2 and I also disagree with the pipeline too. It's
3 getting pretty late. I don't want to give a long
4 talk, so this is all I can tell you. Thank you very
5 much.

6 THE COMMISSIONER: Thank you.

7 MR. ERONCHI: I would like
8 to translate this in native language.

(WITNESS ASIDE)

9 (PROCEEDINGS ADJOURNED FOR A FEW MINUTES)

10 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

11 THE COMMISSIONER: I wonder
12 sir, if we could have your written statement so that
13 it could be part of the permanent record of the Inquiry.
14 (SUBMISSION OF A. ERONCHI MARKED AS EXHIBIT C648)

15 NICK BLACK, resumed:

16 (JIM RABESCA RESUMED AS INTERPRETER)

17 THE INTERPRETER: Well, his
18 name is Nick Black and he reappeared after having
19 adjournment overnight for reconsidering what he's
20 going to say for today.

21 Just mentioning that I have
22 talked yesterday and then I thought of having talk
23 again today. Then I understand that we got our
24 government representative with us today and we're
25 not too sure whether the Government of Canada will
26 ever receive our final words, but we got representative
27 here just to listen to us, he says.

28 When we say this land is
29 our land, well we are the original people. We were
30 here before the white man came. This is where we

understood it through our old folks and we still retain the title of our land. Before the white people came, the native people survived somehow, living off the land, strictly off the land.

There was no such thing as laws, anything imposed upon them. There's no such thing as anything has been made by white people or didn't even have to see a white man, but yet they survived through the winter. In order to kill anything, they managed to make some bow and arrows, birch bark canoes. They made their own gill nets somehow to survive through the winter.

There came Columbus coming overseas to hit the ground in America, I suppose. Now, who did he see? Land, a few Indians. That's the way it was. That's where the Indian people come from. When the first white man stepped on land, on native land, and he appeared to face the native people and somehow or another native people got their own system of governing. There wasn't anything as such not to share the land. But the native people at that time, supposing they never knew that the white people were going to take over their land.

Yes, we understand that the native people down in this part of the Territories, they survive long time ago without white people, but after the white people came, then the traders came first. They are the people that wanted to trade for the fur of this land and so the native people try hard to kill some fur in order to get some supplies

1 from the white people to trade and the poor native
2 people had to work hard in order to kill some fur
3 and there were a lot of lives--native people lost
4 a few lives in order just to get the fur for the
5 white people.

6 Since then, there wasn't
7 any trust amongst the white people and the native
8 people because they always cheated the native people
9 just for fur. Up until now, we had all kinds of
10 leaders that did a lot of impossible things and then
11 came our great Dogrib leader which is called Edzo
12 and those people, they were always fighting amongst
13 themselves with different tribes and some occasions
14 with the White people. There seems to be no peace
15 whenever the people met.

16 For some reason or another
17 Edzo decided there must be such thing as peace, so
18 he go and found out about how to go about it and
19 decided to make peace amongst the people that did
20 fight amongst themselves and then that's how the
21 peace being created amongst the native people and
22 various tribes and amongst the government of them
23 all.

24 The original landing of the
25 white people happened to be situated around Fort Rae
26 was the old Fort Rae Point. That's the first original
27 site of Fort Rae and then for some reason or another
28 the trader happened to move at this site and then
29 came along the present Chief at those days, move
30 along with him, and then the Bay moved and then this

1 is the original site now.

2 In those days when the first
3 traders that arrived over here, I used to remember,
4 they used to have the gunpowder and everything.
5 There wasn't anything as fancy or modern stuff that
6 you've got nowadays. Even the white people have to
7 suffer through those days. Yes, those days there
8 wasn't very much of a transportation available.

9 The white people, when they
10 first landed over here, they used the native people
11 from here as the slaves and stand ahead of dogs to
12 go all the way down right across Great Slave Lake,
13 down to Ft. Resolution, just to transport mail for
14 them. We understand that the native people did work
15 hard for the white people when they first arrived in
16 the Northwest Territories, all the way down Mackenzie
17 River, up and down. All the way down to Fort Chip
18 or either further south yet by working for them.

19 If it wasn't for native
20 people, I don't think those people ever get around.
21 All the history that I have been repeating about,
22 how the native people have worked hard for the white
23 people; those people, the native people used to go
24 down to Snare Lake all the way down to Coppermine
25 River just by pulling a little sled. There was no
26 dog teams in those days. They have to pull their
27 own sleds just to have some dry meat for those white
28 people and come back all the way back over here to
29 Coppermine River, to Snare Lake, and all the way down
30 to Ft. Simpson over land just to work for the white

1 people, not to earn anything.

2 After doing so, they come
3 back with their bare hands but nothing in their
4 pockets. What I'm talking about is that the people
5 used to work pretty hard for the white explorers
6 when they first arrived. They have to go to work
7 all the way down the Mackenzie River, all the way
8 up to probably around--pretty close to Coppermine
9 River and all the way down to Snowdrift, all the
10 way down the Mackenzie River and up all the way down
11 to the Fort Chip area.

12 There's no such thing as
13 working overtime for they weren't getting paid by
14 months or years. They just go there for one summer
15 long working just for the people, just for sixty
16 dollars. Well, that's the sad story that we heard
17 about the history of our Dogrib people, not only
18 Dobrib people but the people down the river
19 the Delta. We don't come from very rich people but
20 somehow we managed to survive and work for those
21 rich people.

22 Yes, those days when the
23 native people worked pretty hard for the White people
24 just in order to do some trading with them. Then
25 there's no such thing as money involved per pelt as
26 such in those days as a trader when they first
27 arrived. They brought in big tall rifle and then
28 what they asked for the rifle was no money involved
29 but just a stack of fur up to the rim of the barrel.
30 But there's no money involved but I don't know how

1 many thousands of dollars that gun must have been
2 worth to the people, the White people, but the native
3 people don't seem to know this them days.

4 It seems to me nowadays that
5 all the money that the traders got away with, you're
6 the people living with it. We've got nothing out
7 of it. Yes, those days when the explorers came,
8 native people had to, before the white explorers
9 came, the native people have to survive just mainly
10 off the land. After all that, after their arrival,
11 the native people have to work for them, like I told
12 you the history of it and then in return, native
13 people got nothing, not even a smile from the
14 Government of Canada.

15 Whenever we see the
16 government people arriving in our community to talk
17 with the Band Council and then we understand saying
18 that the one particular fellow representing different
19 department, the other fellow different department,
20 the other fellow different department; all in the
21 same roof, working for the Government of Canada.
22 Once the native people ask for something and they turn
23 around and tell us, "ask the other guy." There's no such
24 thing as help but we, as a native people, we have got
25 our own government.

26 When it's time to make
27 decisions, they pretty well have to consult with
28 our government which is our Band Councils and Chiefs.
29 Yet bypassing them, they make their own decisions just
30 as if native people haven't got their own governments.

1 When we first signed the Treaty with the Government
2 of Canada, we didn't expect to tell us or to tell them
3 to make a pipeline or something like that, or to make
4 some construction, because we native people need them.
5 Certainly wasn't involved when the first Treaty was
6 signed.

7 Yes, all the old people that
8 left everything for us to use, trapping grounds,
9 hunting grounds, possible fishing grounds. At this
10 site over here in Rae, the reason why those people
11 chose it was because it was a good fishing spot and
12 yet, people got nets in the water everyday and they
13 get some fish off the lake everyday.

14 Certainly some other people,
15 some other native people, they're in the same shoe,
16 probably doing the same ideas. The old folks must
17 have left everything for them to use. There wasn't
18 anything mentioned on the Treaty that a white man
19 should spoil their hunting grounds and their fishing
20 grounds. Yes, we native people have our own sites
21 where all our old people that used to live from the
22 grounds, they still got some grounds where it shows.
23 They used to have their celebrations and some sites
24 where they must have had a gathering, good
25 fishing grounds and hunting grounds.

26 We still keep them and
27 preserve it for the future use of our native people
28 and we don't expect the government or anybody to
29 have the pipeline go through our land because we
30 native people use our land for anything that swims

1 like fish and anything that flies like a bird,
2 animals living on the land. That's what we like
3 to retain.

4 Certainly we are not going
5 to live off the pipeline because-- or the money,
6 probably it's good but there's no way that you are
7 going to convince us because we are not going to
8 share your money, the money that you make out of all
9 the resources. Certainly we are not going to share
10 your money. We are not going to share your gas.
11 That's the reason why we don't want the pipeline.
12 We like to live the way we are, without being
13 bothered by any companies at all.

14 We heard lots about the
15 Alaska Pipeline, which is under way, and then
16 everything that's surrounding with it and we believe
17 the same thing is going to happen over here in the
18 Northwest Territories. There wouldn't be any
19 difference at all. We feel kind of sorry for those
20 people that their pipeline went through, whether they
21 had any consultation before the pipeline went
22 through but we certainly don't want to see it happen
23 here in the Northwest Territories.

24 We appreciate having you
25 to listen to us and everybody else must appreciate
26 you listening to us because you probably might be
27 the one that's supposed to be making a recommendation
28 to the Government of Canada. We don't know for sure
29 what type of government you are talking about when
30 you say the Government of Canada. Could he be a

N. Black

1 fellow that has a good heart for everybody or he is
2 another ignorant fellow that don't want to listen
3 to people of Canada. For some reason or another,
4 he must have a heart to give the people some
5 pensions, family allowance and some other assistance.

6 Certainly when we see some
7 government representative that they takes notes,
8 thinking that native people will believe them, that
9 they bring the message back to the Government of
10 Canada but yet, we've never seen any report come out
11 back. Never at all. You know, since the government
12 had supplied a few people in the Northwest Territories
13 with some homes and some homes are falling apart.
14 Prefab houses, something that is not very capable
15 enough to stand for the winter and yet they look
16 fancy from outside, painted, fancy and skirted
17 probably and yet maybe there's some families living
18 in the homes that haven't got anything to eat.

19 You probably must have went
20 to the Delta and visited various communities and
21 never seen the clean landscapes or at least a garden
22 or people growing potatoes and vegetables. No,
23 there isn't such thing as that. Yet, the people
24 depend on one another. Whenever they've got something
25 to eat, fish or game or moose or anything, they like
26 to share. That's the type of people they are.

27 Yes, we understand that the
28 people coming from the South, going through
29 universities and all that and then we got enough
30 people over here without being employed or there is

1 an employment shortage over here in the Northwest
2 Territories. We don't like to see the white people
3 coming from outside and taking over their jobs, the
4 job that could easily have been done by local people
5 over here. But yet those people come in from the
6 South and take over their jobs all the time.

7 The government representative
8 must at least tell the people about how things could
9 have ran or consulted with the people before. I
10 wouldn't doubt or I wouldn't imagine that there could
11 have been that much talks. We don't like to see the
12 people exploiting our lands. We had that situation.
13 I think we've had enough. We don't want anymore
14 people coming in and exploiting our land. It's
15 probably good for them and the government as well
16 but certainly it isn't good for the native people.

17 That's the reason why
18 those people are complaining over the same problem,
19 over and over again. Supposing if we tore up all
20 the lands that the white people got and then I
21 wonder what would happen. We wouldn't even escape.
22 It wouldn't take us no longer than half an hour or
23 so before we would get caught and put in jail for
24 it because we haven't consulted the owner of the
25 land. The same goes with the white people that are
26 exploiting over our lands.

27 If the pipeline went
28 through, I don't think the people would ever like
29 it. That's the reason why we've been repeating
30 things over and over again. I think with all the

1 speeches that we've made and all the speeches you
2 must have heard throughout Northwest Territories,
3 maybe it's a pile of book by now. So, at that
4 occasions, maybe I should just sum up everything
5 now, he says.

6 Since we know the history
7 of our Dogrib nation and throughout the Northwest
8 Territories and if we are going to be talking, I
9 guess there will be no end to it, but I would like
10 to say the pipeline will never feed me. That's the
11 reason why I don't want the pipeline to go through
12 now. On that occasion, I really appreciate taking
13 your time off to listen to me.

14 (WITNESS ASIDE)
15 NICK FOOTBALL, resumed:

16 (JIM RABESCA RESUMED AS INTERPRETER)

17 THE INTERPRETER: His name
18 is Nick Football and he's the present Band
19 Councillor and at least I have the opportunity to
20 speak to you and I'd like to say a few words on my
21 behalf. We had a meeting for the last three days.
22 We covered a fair amount of grounds that we think
23 it's important for you to bring back to the Government
24 of Canada.

25 Not only the Band Council
26 had the opportunity to speak to you, but there's
27 some young people that spoke and old and some women
28 and the general public. The way I understand it,
29 I gather from all the people that spoke, the majority
30 of them that are in favor of not having a pipeline
31 coming through. I do agree with them too.

N. Football

1 We know and we understand
2 what the pipeline is all about and we know it's going
3 to do some harm. By just saying the pipeline, it's
4 hurting a lot of people already. But when it is
5 originally planned and done on the ground, I think
6 it's going to do more harm than just the plain word.

7 But living off the land, I've
8 decided that won't hurt nobody's feelings at all. It
9 wouldn't hurt your feeling. It wouldn't hurt nobody's
10 feelings and yet it's going to do some good for the
11 native people because they live off the land. We
12 know that money is important but we got our own
13 resources to depend on, something like living off the
14 land. Certainly money is probably involved for you
15 people to build a pipeline but we native people were
16 quite positive that we are not going to end up
17 living off the pipeline.

18 Just because we work for
19 a few years on a pipeline doesn't mean that is going
20 to do us any good for the remaining years and future
21 generations of native people. Well, we heard enough
22 of what harm the pipeline is going to do for us. It's
23 kind of harmless. You are talking about natural
24 gas which easily could be caught on fire and you're
25 talking about oil again and the pipeline is going
26 to remain on top of the ground and once it leaked
27 out of the pipe.

28 That's got nothing to do
29 for the native people to live. The native people
30 have to live off the land all right but there's no

N. Football
H. Koyina

way -- it's going to hurt the environment pretty bad. We got all kinds of forest fires are located in Northwest Territories and I don't know how many thousands of acres are burning at the present time. Nobody seems to be involved or want to take it out of the Northwest Territories but yet, they're talking about something which is pretty hazardous, which is gas.

Supposing the fire is closing over the land and putting a pipeline in and supposing it broke, even now nobody is paying attention to the land that's burning. I don't think that anybody will ever protect the land for the pipe. Then if the forest fire took over the pipe and there's no way that anybody in the Northwest Territories will ever survive that.

If the pipeline catches on fire and then you might lose the pipeline itself. You might lose lots of lives. That's something that pretty well has to be considered nice and clear before the pipeline goes through but I don't where you found the idea of bypassing that. Thank you for listening to me and I hope that you bring the message right across Canada up to Government of Canada. That's my sincere thanks, he says.

(WITNESS ASIDE)
HARRY KOYINA, resumed:

THE INTERPRETER: His name is Harry Koyina and he is one of the longtime members of the Band Council and yet he came back to the Band

1 Council just recently and was elected to this present
2 Council again. He likes to say a few words.

3 One hour is long enough to
4 listen to somebody's complaints maybe but you happen
5 to take your time to listen to all the people, young
6 and old alike, their speeches and their presentations,
7 he says.

8 Yes, after listening to what
9 has been said through the general public, it seems to me
10 there is hardly anything more to add. By listening to
11 CBC right across from the Delta, people speaking,
12 there's hardly anything to add, but he'd like to say
13 a few words yet.

14 I'd like to ask you a
15 question, he says. Mr. Berger, I understand that
16 the people--one way or another I've heard a lot of
17 times that the government people say that the land
18 belongs to the Queen and it makes me wonder if it's
19 true.

20 THE COMMISSIONER: Well,
21 the Government of Canada is sovereign over the whole
22 of Canada. The Government of Canada is sovereign in
23 the name of the Queen. I don't want to turn this
24 into a lecture on political science but let me put
25 it this way.

26 The Government of Canada as
27 a matter of policy has said that it is obliged to
28 negotiate a settlement of their land claims with
29 the native people of the Northwest Territories. That,
30 it seems to me, is sufficient for our purposes here

H. Koyina

1 today. Let me put it this way. Under the Constitutional
2 law of our country, there is an underlying interest
3 in all land that is held by the sovereign and that
4 means in the name of the Queen. I have a house in
5 Vancouver. It belongs to me but there is an under-
6 lying interest in the sovereign and that means that
7 there is an underlying interest in the name of the
8 Queen.

9 I don't know whether I'm
10 answering this question in a way that is helpful but
11 under the Constitutional law of every nation, the
12 nation itself has an underlying interest in all of
13 the land that comprises the country. In Canada, the
14 sovereign interest that underlies all land titles
15 is held in the name of the Queen.

16 Having said that and having
17 said it as simply as I can, let me repeat that the
18 Government of Canada has acknowledged that the native
19 people of the North have an interest in the land here
20 in the North and that they have an obligation to
21 settle the claim of the native people. Now, do the
22 best that you can with that, Mr. Rabesca, because
23 I did the best I could.

24 MR. RABESCA: Well, I'll
25 transpire it back to my government.
(INTERPRETER TRANSLATES THE ABOVE)

26 THE INTERPRETER: Anybody
27 that owns land, he travels on it
28 quite often, periodically or something like that.
29 Supposing if it's the government's land, why don't
30 the government travel on it?

1 We native people travel and
2 cover our own land. We don't go and disturb the
3 government's land. We travel on our own lands.
4 If that's his land, he could have been travelling on
5 it a long time ago, quite often. It looks to me
6 that when we first signed a Treaty saying that the
7 land belongs to the native people and which they
8 agreed and now it seems to me they are telling us
9 and any company representative or government
10 representative come around to our settlement saying
11 that belongs to the Government of Canada.

12 To me, I don't think it's
13 true, he says. Since everybody got their own
14 interests, especially the native people have got
15 their rights to make their own decision whether they
16 should have a pipeline go through or not, but in
17 order to define who owns the land, we still have
18 to renegotiate with the Government of Canada. Until
19 the land claim is settled, we don't want to see any
20 development come up within the Northwest Territories,
21 anything as such so-called pipeline either too.

22 We know that the pipeline
23 might be important to the Government of Canada and
24 maybe oil companies that want to sell our gas but
25 we, the native people over here, we know that it's
26 going to spoil the land pretty bad and it's going
27 to hurt the land pretty bad as well as the native
28 people within the Territories. That goes for the
29 younger generations and for future generations too.
30 We want to retain the good ownership of the land and

1 no disaster things to appear within our native
2 lands.

3 The original history of my
4 old folks that I understand that the original founders
5 of the two people, so-called Indians and white man,
6 the Indian people, they are the people that found the
7 white man. In turn, they don't recognize it. They
8 kept saying that they want to do something--whatever
9 they want to do with the development of the Territories,
10 they'd like to go ahead. By rights, it shouldn't
11 be like that.

12 When the first fur traders
13 came and the white people came to Northwest
14 Territories, they don't know what the hell to buy off
15 in order to trade off for the goods from the native
16 people. They want to trade but they didn't know what
17 to trade with or they want to buy some fur maybe but
18 what they did, they bought some scalps off the native
19 people.

20 Yet, native people have to
21 work for their own scalp to sell it back to them.
22 Well, I understand that they were buying some scalps
23 all right and then everybody got a scalp. Even the
24 white people, they had one. Then supposing if they
25 were smart enough, I don't think they would ever
26 buy one--their own scalp maybe. Yet, I heard you
27 the other day saying that some experts--supposing
28 there weren't any experts involved in order to define
29 what scalp was.

30 Nowadays, he says, after all

1 we went through, the hard times in the past, just to
2 have the white people survive and then they wanted
3 to buy some very expensive furs, I suppose, and which
4 they did, which is our scalps, I guess.

5 In order that all that
6 hardship those days, nowadays, he says, in return,
7 we've got nothing. The poor native people still have
8 to live off the land, go out to go and visit their
9 nets in the morning in order to feed their families
10 and there's no return from the white people. I don't
11 know why we sold our scalp for it, for the amount
12 of money.

13 After all, buying off all
14 the scalps and sold it in the market somewhere down
15 South and got all the money for it, that's got to
16 be the white people which is the government and come
17 back to the native people saying we should have a
18 Treaty. I'll give you five dollars a piece. There's
19 your share.

20 I believe personally that
21 I think it comes out of that money that they made
22 out of our scalps. Supposing the government, I don't
23 think they ever spent any money on native people.
24 The original money they were giving out for Treaty
25 money somedays and up until now is the money that
26 they once made out of the native scalps, as far as all
27 the fur bearing animals that once the native people
28 made off the land for them.

29 Yes, we do understand that
30 the people that did a lot of research in mostly these

1 companies. The oil companies must have done a lot
2 of research in order to find out how effective it
3 is for native people and so did the native people.
4 They did their own research in such a way to know
5 how effective it is. All that time we

6 hear the people complain about their own side,
7 how effective the pipeline is going to be to them.

8 We never did once hear of
9 the oil companies saying that under our research,
10 this is how effective the pipeline is going to be
11 to you people in the future. I heard enough of all
12 the things that the native people had to say about
13 their land. I really appreciate having you listening
14 to them too to share their thoughts about the people
15 within the Northwest Territories, as well as our own
16 community over here too.

17 But since I'm talking up
18 too much time myself and all the speakers that did,
19 it's kind of getting late. I'd sooner quit. I just
20 might as well quit for now because I just haven't
21 got time since the time is running out.

22 I sure appreciate listening
23 to the rest of the people and since the land belongs
24 to the native people, and they've had enough to say
25 about their land but in other words, the government
26 representative feels or the oil companies feel that
27 every land belongs to the government.

28 So, there's not very much
29 to say but I hope whenever you make your report to
30 the Government of Canada, I hope you make the best

H. Koyina
P. Huskey

1 report out of what our feelings are within the
2 Northwest Territories. Thank you.

(WITNESS ASIDE)

3 THE COMMISSIONER: How many
4 more are there?

5 MR. RABESCA: Just one more.

6 THE COMMISSIONER: Fine.

7 MR. RABESCA: And this will
8 be it.

9 PETER HUSKEY, sworn:

10 THE WITNESS: I would like
11 to say something. We the young people today talking
12 about the pipeline. We are talking about it because
13 we do not want it on our land. What if the pipeline
14 busts? What will happen to our land? Our land will
15 be spilled with gas and oil.

16 If the gas and oil gets
17 into the water, the water will not be good to drink.
18 We won't be able to drink water from the lake. What
19 will we wash our clothes with? Everybody should
20 know it is cold in the Northwest Territories. Some-
21 times we even have to make a hole in the ice to
22 set up the fish nets.

23 We have three to four feet
24 of ice in the cold weather. Sometimes the cold gets
25 from fifty-five to sixty-five below zero. We hunt
26 in the cold weather without tents and it's a hard
27 work but we still do it. The pipeline would hurt
28 our land, our money and our food and especially
29 our life.

30 We enjoy the way of life.

1 We like to hunt and trap because that is the way we
2 are brought up. That's why we are talking against
3 the pipeline, which they want to put on our land.
4 It will really inflict us. I would like to say
5 something else, too. It is about forest fires,
6 which I do not like.

7 There was no forest fires in the
8 older days. There weren't any forest fires. Why is
9 there always forest fires in the land? Somebody has
10 got to be building the fire. It does not start by
11 itself. Forestry or the fire fighters should know
12 they are burning our money, our land and our food,
13 which we get in the bush. That is all I would like
14 to say today. By the way, my name is Peter Huskey.
15 I am twelve years old.

16 THE COMMISSIONER: Thank
17 you, Peter.

18 THE WITNESS: Thank you.

19 THE COMMISSIONER: Thank
20 you very much. I'd like Peter's statement to keep
21 as part of the formal record of the Inquiry.

22 (SUBMISSION BY PETER HUSKEY MARKED AS EXHIBIT C649)
23 (WITNESS ASIDE)

24 THE COMMISSIONER: I don't
25 speak Dogrib but I think I understood that.

26 THE INTERPRETER: I'd like
27 to translate what Alex Charlo had to say about that
28 little fellow there. He says, I really appreciate
29 what he had to say. In his remarks, he says I forgot
30 to mention something that is very important to the
land that is still affecting us right now at the

1 moment, he says. Something that we really don't like
2 to see within our Territory was the pipeline to
3 begin with and then the forestry. Forest fires, we
4 don't like to see that in our land and there's another
5 thing, pollution or either that or poison stuff,
6 whatever the pollute the country with. That's three
7 main things I really don't want to see within my
8 Territory.

9 He says, I really appreciate
10 that little fellow's remarks and from this day on,
11 he's going to be my friend, he says.

12 THE COMMISSIONER: May I
13 then thank all of you for coming to this hearing
14 these last three days. Chief Charlo said that this
15 is serious business and it is, especially serious
16 for you, the people who live here in the North, who
17 make the North your home because whatever decision
18 is made, is a decision that you will have to live
19 with.

20 I am conscious of that and
21 I will not forget it and I will not forget what all
22 of you have said here these past three days. That's
23 why I came, so you could tell me, you the people that
24 live here, could tell me what was in your minds,
25 could tell me what you would say to the Government
26 of Canada if they, the Prime Minister and all of his
27 colleagues were here tonight instead of me.

28 I want to thank the Chief
29 and the members of the Band Council. I want to thank
30 the former Chiefs who spoke. I want to thank the

1 elders and I want to thank the young people and to
2 thank all of you who told me what was in your minds.
3 We have a written record of everything that has been
4 said these past three days and that written record
5 will be sent to the Chief and the Band Council so
6 that you in Rae will have a permanent record of what
7 was said here these past three days and I will have
8 it too so that I will be able to go back to it and
9 read again what you've told me at this hearing in
10 Rae.

11 Now, not everybody got a
12 chance to speak but I think that those of you who
13 didn't get a chance to speak will agree that many of
14 the things you wished to say were said by others
15 who spoke. The main things that the people of Rae
16 wanted me to know and through me, the government
17 and the people of Canada, have indeed been said these
18 past three days.

19 So, let me just thank you
20 all again and we will be leaving tomorrow to go to
21 Lac La Martre and then the day after that on Friday,
22 we will be going to Rae Lakes to hear what the Dogrib
23 people who live in those communities have to say to
24 the Inquiry. So, thank you again.

25 I will be finishing the
26 hearings in the North at the end of September and
27 after that I will report to the Government of Canada
28 and after that, my report will be laid before
29 Parliament and you will hear about it. So, thank you.

30 CHIEF CHARLO: In closing,

1 I'd like to thank Mr. Berger and the staff that is
2 travelling with you. You've heard all the different
3 ages from eleven years old, older people, eighty-
4 four years old and all the different opinions and concerns,
5 it comes from their heart. This thing that is a
6 major project that is coming up is the Mackenzie
7 Valley Pipeline and they are against it and we not
8 in favor.

9 So, in closing, I'd like
10 to thank you for coming into our community and
11 listening to my people. Thank you.

12 (SUBMISSION OF P. W. SETON MARKED AS EXHIBIT C650)

13 (PROCEEDINGS ADJOURNED TO AUGUST 12, 1976)
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- (a) CANADIAN ARCTIC GAS LIMITED FOR A
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
CROWN LANDS WITHIN THE YUKON TERRITORY AND
THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY
THAT MIGHT BE GRANTED ACROSS CROWN LANDS
WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
OPERATION AND SUBSEQUENT ABANDONMENT OF THE
ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Lac La Martre, N.W.T.

August 12, 1976

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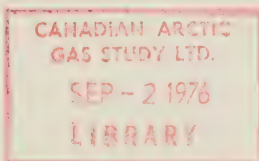
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Lac La Martre,
N.W.T.,
August 12, 1976.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)

(FRANCIS ZOE SWORN AS INTERPRETER.)

THE COMMISSIONER: Well,
Ladies and Gentlemen, I'll call our hearing to order.
I am Judge Berger, and I am here to find out what you
think about the pipeline and the changes that it will
bring with it. Do you want me to continue, or do you
want to do that?

Now, the oil and gas industry
wants to build a pipeline along the Mackenzie Valley
that will carry natural gas from the Arctic Ocean to
southern Canada and the United States. After that, the
Government expects that an oil pipeline would be built.
So I am here to find out what you think about the idea
of building a gas pipeline along the Mackenzie Valley,
and then building an oil pipeline along the Mackenzie
Valley after that.

Now, I'm not here to tell you
that a pipeline would be a good thing, and I'm not here
to tell you it would be a bad thing. I'm here to
listen to you tell me what you think about it.

For many months now I have
been listening to people who live here in the North,
Indian people, Metis people, Inuit people and White
people, tell me what they think about the pipeline.
I've been to thirty communities so far, and I'm here

1 because I want to know what you have to say about it,
2 because you are the people who live here in the North,
3 this is your home, and whatever decision is made about
4 a pipeline is a decision that you will have to live
5 with. That's why I want to know what you think about
6 it.

7 I think I should tell you that
8 if the gas pipeline is built, it would take three years
9 to build it, and six thousand men would be needed to
10 build it. It's clear that an awful lot of those men
11 would be brought in from the South here in to the North
12 to build the pipeline, but it's also clear that there
13 would be a lot of jobs in the pipeline for Northern
14 people who wanted to work on the pipeline. If a pipe-
15 line is built, we are told that there will be increased
16 exploration for oil and gas all along the route of the
17 pipeline, and that would mean that all along the
18 Mackenzie Valley there would be increased seismic
19 exploration activity and, of course, wherever oil and
20 gas were found there would be drilling rigs established.

21 Now, I want to make sure that
22 all the people who live here in the North will have a
23 chance to tell me what they think about all of this,
24 and I want to know something about the way you live
25 now, and the way you want your children to live, the
26 way -- I want you to tell me something about this
27 village today, and about what kind of a future you, the
28 people who live in this village desire for yourselves.

29 Let me just tell you that --
30 you may have noticed that I didn't come all by myself,

1 and these two young people here who have this mask over
2 their face, they're just repeating everything that is
3 said here so it can be written down, it's recorded on tape,
4 and then written down and typed up, and it will mean
5 that I can read it and remember all that you say here
6 in Lac La Martre to me, and we will send a copy of the
7 written record to Chief Beaulieu and the Council so
8 that you, the people of Lac La Martre, will have a
9 written record of all that is said here today.

10 The CBC's Northern broadcasting
11 crew are with us today as well, and they are the people
12 you hear on the radio every night. Joe Tobie, who
13 broadcasts in Dogrib; Louis Blondin who broadcasts in
14 Slavey; Jim Sittichinli who broadcasts in Loucheux;
15 Abe Ookpik who broadcasts in Eskimo, and Whit Fraser who
16 broadcasts in English. And in addition to them, there
17 are other people here from newspapers and magazines in
18 Southern Canada, because people throughout Canada are
19 anxious to know what is going to happen here in the
20 North, and are anxious to know what you, the people of
21 the North, think about it all. So that's why these
22 other people are here today, and I told them to come,
23 and we also have representatives of the pipeline
24 companies here. I asked them to come so that they could
25 listen to you, hear what you had to say, and later on,
26 if you want to, you can ask them questions.

27 Now, I won't -- it's not up to
28 me to decide whether a pipeline should be built, that's
29 for the Government of Canada in Ottawa to decide. But
30 they have said that they will not make up their minds

1 about whether to build a pipeline or not until I have
2 completed my work here in the North, until I have given
3 everybody in the North a chance to be heard. So that's
4 why I am here today to listen to you and then to make
5 my report to the Government of Canada.

6 I've talked enough, so I'll
7 ask you people to proceed. Chief Beaulieu.

8 (INTERPRETER INTERPRETS ABOVE.)

9 CHIEF LOUIS BEAULIEU, resumed:

10 THE INTERPRETER: First of
11 all, he would like to say thank you that you people have
12 come out here to discuss the pipeline with the people,
13 and he said we're here to do things to help each other,
14 he said, and to get things straightened out, and that he
15 wishes that the meeting, or the -- the meeting with you
16 will turn out the way it should, he said.

17 Now, he would like to -- also
18 mentions that you may be aware of the first treaty that
19 they have, the people have with the Government, but now
20 he is not going to say anything about this treaty. But
21 he would like to say something about the people, the
22 poor people that we live in this North, and how they
23 lived up to date, from the past and then up to date.

24 And he also mentions that in
25 the past, he said that we were poor people. We depend
26 highly on the land, he said, for the fishing, trapping,
27 and hunting, and that the people had to help each other
28 to survive.

29 He would also like to say that
30 this is what happened. This is how they lived, he said,

1 until now, he said. It's not going to be up until now,
2 he said, it's going to be done in the future too, he
3 said. This is the way we live, and this is the way we
4 are going to live, in the past and in the future, he
5 said.

6 Okay; he also mentions that we
7 the Denes, that we depend on our land, since what he
8 had mentioned just recently. He said we depend on our
9 land for the fishing and the trapping and the hunting.
10 It doesn't only effect this community, but it also
11 includes other communities where people are helping
12 each other, the Dene people are helping each other to
13 hear that the pipeline hearing, the people are trying
14 to help each other to do or to decide on what is good
15 for the people in each community, he said.

16 He also mentions that when
17 you swear the things that he is going to speak, like
18 just before you speak you have to swear in that you are
19 going to say something is the truth. Well, he said,
20 we are talking the truth. We swear with the Bible,
21 with the Bible in our hands, and what I am going to say
22 is true, he says.

23 We depend on the land for
24 survival. People have to do some fishing to live, he
25 says, hunting, and that up until now they have been
26 doing this for a living, he says, all the Dene people.
27 And in the future they will still continue doing this,
28 he says, hunting and trapping and fishing for their
29 living.

30 Well, okay. He says, in the

1 North he says, where there's permafrost, four feet down,
2 the ground at that time is about four feet in depth,
3 he says, and that is pretty hard to grow anything like,
4 and that the people here in the North depend on what
5 exist on their land, and that they have to protect
6 their land. He says, they depend on their land for
7 survival, and that they have to protect their land, is
8 what he says.

9 He would also like to mention
10 that during their, the time they are trapping, he says,
11 they have a very tough time, he says. And during that
12 period of the trapping, there is hardly anything that
13 they can feed on, he says. The only thing that they
14 could feed on is the fish that they could get, and a
15 few birds that they can kill, and this is the reason
16 why they depend on the land, he said.

17 Now, he would also like to
18 mention that what he means by the poor people, he says,
19 now, is that the people have no income. They couldn't
20 get a plane in here from Yellowknife to Lac La Martre
21 to buy groceries, he said. And you may be well aware
22 that there is no all weather roads here. We do have
23 the winter roads but not all weather roads. And if
24 they don't make money, there is no way they can get any
25 groceries from the store, he said.

26 He would also like to mention
27 something about the education there. Most of the
28 people in -- the young people in the community, he says,
29 did go to school, but didn't go any further than Grade
30 Ten, he says. They can see a lot of young people here,

1 he says, but not every one of them has gone over the
2 grade of ten, he says.

3 He would also like to mention
4 that the young people who don't speak the English
5 language, or rather I should say the foreign language,
6 which is difficult for them to understand, he says, nor
7 the ways of the White man, he said. They've been living
8 from the past up to date, they've been living the way
9 their ancient ancestors, or the way their forefathers
10 used to live, and they still live the way they used --
11 they did a hundred years ago.

12 He also mentions that just
13 recently, he mentions that the reason that he is
14 talking today is that he would like to protect his land.
15 What -- the reason that he is saying that is that they
16 depend on the land for survival, and the pipeline
17 destroy it, what exists on the land, they will have
18 nothing, he says, nothing for the new generation that
19 is coming, the future generations.

20 Like you see today that --
21 in this community they do not have -- they depend on
22 the fishing a lot, since there is no caribou around
23 here.

24 THE COMMISSIONER: Since
25 there is no what?

26 THE INTERPRETER: Caribou.
27 And the reason why he is speaking today is that he is
28 trying to protect what they have now for the new gener-
29 ations and the future generations, he said. And the
30 reason he is speaking now is that he is trying to

1 protect what he has on his land for the future
2 generations, and that what he is telling you, he's
3 asking you, is that for you to report back to the
4 Government so that perhaps you can help the people.

5 The things that he just
6 mentioned now are not something that he is just talking
7 about which is false. He is talking about something
8 that is true, he says. This is the way they have lived
9 before, and this is the way they are going to live in
10 the future. This is what he is saying.

11 (WITNESS ASIDE)

12 JIMMY RABESCA, resumed:

13 THE INTERPRETER: This is
14 Jimmy Rabesca who is speaking now. He would like to
15 say that now that you came to the community, that you
16 have been hired by the Government to get the reports or
17 the information from the people so that you can report
18 back to the Government, he says. And he would like to
19 say a few things to you.

20 And he also says that we, he
21 says, we Dene, we are poor, he says, and that we depend
22 on the land very much, he says, and whatever exists
23 like -- the things that exist like animals that they
24 kill to feed on, he says, is the thing that they feed
25 on. So this is why they say that they depend on the
26 land, and once these things are destroyed, they have
27 nothing to live on, he says.

28 He also says that we depend on
29 the things that exist in our land, he says, like fish,
30 caribou, rabbits, ptarmigan, and so forth. He said our

1 forefathers had to depend on these animals for survival,
2 he says. And we will still continue to depend on the
3 animals that they depend on, that they feed on, like
4 caribou and ptarmigan, which he just mentioned.

5 And we are trying to protect
6 our lands, he says, to protect these things that exist
7 on our land, and this is the reason why they want to
8 stop this pipeline from coming through across their
9 land.

10 The reason that he is speaking
11 today and that he is -- the reason that he is speaking
12 now is that -- to help their land, which is their life,
13 he says.

14 He also said that they haven't
15 seen many -- any caribous for many years now, he says,
16 in this community, and if there is caribou around, it
17 is many miles away from here, he said. And that the
18 only way that they can go and get this caribou meat is
19 by plane, he says, and that they have to go very far,
20 many miles to get the caribou.

21 And that if there is going to
22 be a pipeline, and if anything goes wrong with the
23 pipeline, or an oil spill happens, this will destroy
24 all the caribou which exists around this area, he says.

25 He can say that now, that we
26 are getting our caribou many miles from here, about
27 two hundred miles, three hundred miles from here. And
28 in the future, that if they have any oil spills between
29 here and there, this will cause the caribou to go
30 further north, he says, and this will cause us a

1 problem.

2 Now that the caribou is so
3 many miles from here, and they will be more miles from
4 here, if there would be anything that goes wrong with
5 the pipeline, he says. This is the reason why they
6 want to protect their land from building the pipeline.

7 And he also mentions that we
8 are -- the thing that he just mentioned just recently,
9 is just one of the reasons why they want to protect
10 their land from the pipeline, and these are another
11 reason, he says. Like, for instance, most of the
12 Indians -- the Native people around the North depend
13 highly on the fishing too. Once the pipeline is put
14 through, and if anything went wrong with the pipeline,
15 if they had any oil spills near lakes, they will
16 destroy the fish, he says, and if a person who is
17 depending on the fishes is eating these fish which are
18 not very good, it will also destroy the humans, like a
19 person whoever is eating that fish.

20 So, this is another reason
21 why they are trying to protect their land from the
22 pipeline.

23 He also said that the animals
24 that is living in the land depends on what exists in
25 the land, and that if they build a pipeline, it will
26 destroy all the animals that exist in the land like,
27 for instance, caribou, beaver, and so forth. And then
28 the people here who depend on -- who are resourceful
29 and depend on the land will have nothing to live on.

30 He said all the people -- all

1 the Treaty people that you visit in each community, he
2 said, the thirty communities that you have mentioned
3 that you visited, these people are human, he said.
4 They have to consume food to survive, he says. And
5 these people are always resourceful people, and they
6 depend highly on their land for survival. This is why
7 they are pleading for the right of the land. They are
8 trying to protect whatever exists in their land, and
9 this is the reason why they are saying they don't want
10 a pipeline to go through their lands.

11 He also said that when we said
12 the pipeline would destroy everything, he said we are
13 not saying only one thing, it will destroy only one
14 thing, it will destroy a lot of things, even the
15 ground, he says. What he is trying to say is that it
16 will also destroy the soil on the ground, and it will
17 no longer grow anything.

18 We can take for instance a
19 forest fire, where after a forest fire leaves nothing
20 but ashes, and nothing can grow up on that land on
21 which there was a forest fire. It will do the same
22 thing to the land, he says, if the pipelines goes
23 through.

24 The reason why they are saying
25 they don't want a pipeline is that the people that are
26 building these pipelines are taking chances sort of
27 thing. It is cold -- you know, this country is cold,
28 and if anything goes wrong with the pipeline, it would
29 destroy a lot of things.

30 Now they are -- somebody else

1 is proposing a highway in the Mackenzie, a Mackenzie
2 Highway, and that they can use that highway to transfer
3 their oil, gas and oil.

4 He also said that we are not
5 talking for the people -- he says that we are not
6 talking for the people who exist now, he says, but we
7 would like to talk about the future generation, he
8 said, the people who will depend on the land will be
9 the children. Himself, he said, he has children who
10 he would like to speak for them, whereas he would like
11 to speak for them so that he can protect the land for
12 them. In the future if they are going to live the way
13 he has lived, they will highly depend on the land, he
14 says, and this is the reason why he is speaking today,
15 he says.

16 He also would like to say that
17 you, Mr. Berger, you are the person who is hired by the
18 Government to go to the people to get -- to talk with
19 the people and see what the people have to say about
20 this pipeline, is the reason why you are hired, he says.
21 And once that you report back to the Government in
22 Ottawa, they will like to see that you help the
23 people as best as you could, and they would appreciate
24 very much if you would help them.

25 Now that he has said almost
26 everything that he wanted to say, and that there is a
27 lot of people waiting to make their speech, he would
28 like to say thank you for listening to his speech.

29 (WITNESS ASIDE)
30

JOE ROAMIE, sworn:

THE INTERPRETER: The fellow speaking is Joe Roamie, and he would like to take the time in saying this here.

He said, I have lived on my land up to my age now, he says; up to my age now, he says, and that he would like to say a message to the Government with this speech, he says.

He is not only talking for the people who do exist now, he said. He is talking -- he is speaking for the people that -- a future generation who will also depend on the land, and that the people, the Dene people who are Treaty, all the Treaty people depend highly on the land, he said.

He also says that the people that are living on the land now, he says, we people who are living on our land now are poor people, he says. He says during the past they have been brought up very poor, he says. They depend highly on the land, and the animals that they kill, which they use as food, and they have been brought up through their past life up to their age, this is how poor they were, and that they depended highly on their land. This is the reason why they are pleading for their right to say that they don't want the gas pipeline or the pipeline. This is why they are trying to protect their land. When they make a speech, these are the words that they have to mention to protect their land, he says.

He said, these are a few things that the old generation used to live -- this is

1 how they used to live, he said, the old people. Through
2 cold, he said, through cold they have been brought up,
3 and their mothers had to breast feed them. During that
4 time there were no such things as cans of milk, nor any
5 goods from the store, he said. They had to get things
6 from the land. And this is how the old generation
7 brought their children up. The reason it is done that
8 way is that they love their children and their land.
9 And I believe that they love their children and they
10 want their children to live, and also they love their
11 land for survival for their children to live, he says.

12 These are the reasons why we
13 want to protect what he have now is the land, he says.
14 He also took the time to say that this our land, he
15 says, and we would like to protect it.

16 He said that through the past
17 all the peoples, that the Dene people used the land,
18 he says, just not one part of the land but all in the
19 North, he said, even through cold. The old generation,
20 you don't know how many frostbite they went through to
21 reach today, he said.

22 The people depended on the
23 things that exist on the land, like, for instance, the
24 animal, the caribou, and the fishes -- the fish, and
25 that most of the people have to travel so many miles to
26 get the things like caribou. And that the old
27 generation did -- the old people did travel a lot, many
28 miles, he said, they must have. He said the old people
29 did go all over the North, he said. Like what he is
30 trying to say is this, to give you an example, that the

old people, they used to travel so many miles, they said -- most of the people said that there is caribou here, and then so many miles, but they would still travel to it, to get this caribou. But before they reached this area, there had been people there before them, he said. This is how it is in the North, he said, and this is the reason why they say this is our land.

The old generation have searched all the areas in the North for survival. This is our land. We love our land. We do not try to destroy what exists in our land that we depend highly on, he says.

But he sees -- nowadays, he says, he sees a lot of exploration activities. They see a lot of White people from outside doing -- who are working on exploration which -- who are spoiling their land, the good hunting area, and these White people, which is not their land, go ahead and use the land, and which spoils most part of the land, he said, and it also spoils a good hunting area, or fishing area.

He also mentions that not only exploration is hurting the people, also there is fishing, he said. He sees a lot of lakes where fishermen from outside were using lakes. They didn't give a go-ahead, or they didn't give a notice to the people in that area, the Dene people in that area, and that they just went ahead and used the lake. Most lakes is in the area like a trapping area, where the people do depend on the fishing on lakes, where outside

1 fishermen are taking the fishes from the lake and
2 leaving nothing for the trappers, and that these people
3 didn't know that these fishermen from outside were
4 taking the fish out of the lakes from them, which is
5 not very good, he said. This is spoiling the trapping
6 area, he says, or rather we should say destroying the
7 trapping area.

8 These are a few examples of
9 how these people of the old generation used to bring
10 their children up, he said. During the cold, the cold
11 season in the North, he said, in the north territory,
12 most parts of the north territory, the temperature
13 would go up to 60 degrees, he said, cold. Still the
14 old generation struggled for to bring their children
15 up, he said.

16 The people had to be
17 resourceful, he said. During that time there was no
18 fish nets, he said, and these people had to make their
19 own nets. They had to dig five to six feet of ice
20 before they can set a net. And this is how tough it
21 was for the old generation. And this is how poor they
22 used to be -- this is how poor they brought up their
23 children, the old generation, he said.

24 He also would like to say that
25 the old generation had to struggle, had to suffer and
26 struggle to bring their children up through the cold,
27 and that they had to be resourceful, he said. And
28 that these people were aware of the cold winter. They
29 had to do most of their things during the summer.
30 They used to make -- they didn't have any store boughten

1 type of nets, and they had to make their own nets to do
2 their fishing, which is one part of being resourceful.

3 He also said now that he is
4 living on his land. He said we, the Dene people, we
5 love our land, he said, we love our children. We love
6 the Treaty people, he said. And we don't want to
7 destroy what we have existing in our land, he said.

8 He also mentions that through
9 the past we do not depend on the pipeline, and now why
10 should the White people build the pipeline now, he said,
11 since in the past we did not depend on the pipeline, he
12 said.

13 It is not only him who is much
14 concerned about the pipeline. Other people are also
15 struggling and trying to help to stop the pipeline.
16 He would like to ask you -- ask your assistance --
17 assistance from you to talk with the Government for
18 him so that there will not be a pipeline going through
19 our land.

20 He said he loves his children
21 and that he is also speaking on behalf of these new
22 generation, the future generations, and that he only
23 wish and hope that the Government will take pity on
24 him.

25 They are pleading so that they
26 don't have the pipeline going through their land. I
27 am trying to mention a lot of things which will be --
28 which will effect the Dene people if there is a pipeline
29 going through their land.

30 He is trying to say that we

1 are poor people, who were brought up poor, up to date,
2 and that we depend on our land, and this is why we are
3 pleading that the Government will take pity on the
4 Dene people, and to help the Dene people to struggle
5 for their right.

6 He also said that you may have
7 visited all the communities, he said, all the Treaty
8 communities, he said. From this end, from this
9 community, he said, you may have visited other
10 communities where people made speeches. They wouldn't
11 know what they have talked about, he said. Nor the
12 Mackenzie, wherever you were visiting the people, like
13 Mackenzie. They wouldn't know what we are talking
14 about today, he said. This is the way the situation
15 is, he said. In each community the people don't know
16 what other communities are talking about. And this
17 seems not so right, he says, since you are getting
18 information from every individual communities. And
19 you don't know what's been said in this community, and
20 then the next community, this is what has been said,
21 we don't know.

22 Perhaps the whole -- he said
23 there is -- like you mentioned that there is thirty
24 communities that you visited. We don't know if the
25 people all agreed to the one thing. It would have been
26 better, he said, if we only had the whole -- officials
27 of each community together and then discussed things
28 together before giving you any information. This
29 should have been done, he said, and this should have
30 been the right way for this to be done.

THE INTERPRETER: This is Johnny Tsatchia. He said, now I am here and I would like to make a speech.

1 These are a few things that he
2 would like to say. These are a few things that he
3 would like to mention how his forefather has brought
4 him up, and now that he is 44 years old, he understand
5 and he is saying how his father has brought him up.

6 He also mentions that the
7 people that made a speech before him, he said, he
8 understood the speech and he believes they were the
9 right speeches, he said.

10 He would also like to mention
11 that he has eight children, who he would like to speak
12 for.

13 He also mentions that the
14 pipeline that we are talking about affects all the
15 Treaty people, he said. There's a lot of money going
16 with the pipeline. If the pipeline is going to be
17 built, there's going to be a lot of money involved, he
18 said. All that money will not be worth it to us Dene
19 people, he said, or Treaty Dene people. And the
20 pipeline is not worth it, he said. They will only
21 destroy what we have on our land, he said.

22 He is talking about the past.
23 He said, during the past, he said his forefather used
24 to -- they didn't have any income such as the income
25 today which are Family Allowance, employment income --
26 income from employment, Old Age Security Pensions,
27 which didn't exist during the time that his forefather
28 lived.

29 He said his father used to
30 feed him whatever they had, fish, meat, the things --

1 the animals that they can kill to be as food for the
2 family, he said. During that time these kind of food
3 were the things that exist now, he said. The store
4 bought food, they didn't have those before, and they
5 didn't need them before. And this is the reason why
6 they say they depend on the land for survival.

7 Who doesn't want the pipeline?
8 It is every Dene people, every Dene Treaty people who
9 doesn't want the pipeline, he says.

10 Just before he mention about
11 facts regarding the Government pipeline. If anything goes
12 wrong with the pipeline, he said, the White people who
13 are building the pipeline are taking chances. If any-
14 thing goes wrong with the pipeline, it will destroy a
15 lot of things; even the ground will be destroyed, the
16 soil will be destroyed.

17 He said, as far as he is
18 concerned, not one of the Treaty Dene Indian would
19 agree with the pipeline itself. He is saying that
20 every Treaty, Dene Treaty would disagree with the
21 pipeline.

22 The White people who are --
23 or the company, the gas company or the oil company who
24 are constructing this pipeline can find other ways of
25 transferring their gas and oil, he says. There is
26 other ways of transferring these things. They can do
27 it by railroad or by truck, he said. But as far as
28 the pipeline goes, the people will not agree with it.

29 There is a few old people in
30 here, he said, who knew the ways of the old people, he

1 said. They have been living in the Northwest
2 Territories for -- ever since they exist, and they have
3 been travelling from north, west, south and west up to
4 the north, and that they have searched almost every
5 part of the north territory for survival which are
6 hunting, fishing and trapping. They have travelled
7 so many miles just to survive.

8 And now that there is a few
9 old people here, he said I am sure that they would
10 like to make a speech themselves, so this is all that
11 he is going to say for now, he said.

12 The old people that are here
13 knew the ways of the old generation, and will probably
14 give you a few facts about the old ways, he said, like
15 building birch bark canoes, which were familiar to
16 them, and perhaps they will say more on the old ways,
17 he said.

18 So for now he would like to
19 say this, and that's all.

20 (WITNESS ASIDE)

21 THE COMMISSIONER: It is
22 getting close to supper-time. Do you want to stop now
23 and we could come back after supper, or whatever you
24 think. Do you want to carry on?

25 (INTERPRETER INTERPRETS ABOVE.)

26 MR. ZOE: It is getting close
27 to supper-time and we could have more hours after
28 supper.

29 THE COMMISSIONER: Okay.

30 MR. ZOE: From 7:00 to 12:00,

1 and we will leave it at that for now.

2 THE COMMISSIONER: Okay, so we
3 want to stop now.

4 MR. ZOE: We want supper now, yes.

5 THE COMMISSIONER: And come back
6 at 7:00?

7 MR. ZOE: Yes.

8 THE COMMISSIONER: Well, Ladies
9 and Gentlemen, I gather that the Chief and all of you
10 think it would be a good idea to stop now and come back
11 after supper, so we'll just stop now and have supper,
12 and come back here, and I certainly invite you all back
13 here at 7:00 o'clock. Do you want them to sit at
14 7:00, or --

15 (INTERPRETER INTERPRETS ABOVE.)

16 THE COMMISSIONER: Okay; well,
17 then, we'll all come back at 7:00 o'clock and you can
18 collect your thoughts in the meantime and we'll hear
19 all of you that wish to speak at 7:00, and we are
20 staying here tonight, so we're not going anywhere.
21 We'll stay as long as you want tonight.

22 (INTERPRETER INTERPRETS ABOVE.)

23 (PROCEEDINGS ADJOURNED TO 7 P.M.)

24 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)

25 (MIKE NITSIZA SWORN AS INTERPRETER.)

26 (FRANCIS ZOE RESUMED AS INTERPRETER.)

27
28 THE COMMISSIONER: Well, Ladies
29 and Gentlemen, we begin again this evening, and I think
30 that many of you were here this afternoon, so all I

1 to say is that I want you to feel free to just come
2 forward and tell me what you think about the pipeline
3 and the changes that it will bring with it, about your
4 community, and your way of life, and about the future
5 as you see it, and I'm sure we will get on very well
6 this evening.

7 JOE ZOE FISH, sworn:

8 INTERPRETER ZOE: This is
9 Joe Zoe Fish speaking. First of all he mentions that
10 since -- now that we are here to talk about the
11 pipeline, he would like to say a few things regarding
12 the pipeline.

13 The speaker says that as far
14 as we people -- as far as discussing about the pipeline,
15 that we people, we are aware of ourself. We know how
16 we live, he said. We are people who don't have a
17 steady income, he said, and there is no such thing as
18 we people having money in the bank, he said.

19 We all know how the people,
20 the old people used to live, he said, and that's not
21 only talking for ourself, but the future generation.
22 We are trying to protect something that is worthwhile
23 for the people here, he said. And this is the reason
24 why we are all making our speech today, he said.

25 He also says that we people
26 are highly dependent on our -- the things that is on
27 our land, he said, such as the animal that we use for
28 food, and the things we have an income from, he said.
29 We have to go so many miles to get these things, he
30 said. Like for instance, trapping and -- just take for

1 instance trapping furs. Most of the people around
2 here go many miles, like Fort Simpson, Fort Providence,
3 to do their trapping, and they have to go a long
4 distance. And some people from Franklin have to do
5 their trapping to Lac La Martre. They don't reach
6 Lac La Martre but they almost reach Lac La Martre.

7 We are struggling, and that we
8 are trying to get our rights in speaking -- and that we
9 are speaking to get our right for what we want to get.

10 What he is trying to say is
11 this. They don't want the pipeline, and they are
12 struggling for their right to get what they are
13 saying now.

14 He mentions that now that we
15 are talking about this community, now that -- you see a
16 lot of people in here but perhaps none of them have any
17 money here, and they have to depend on the land. They
18 have to do some fishing and hunting to live, he said,
19 which is -- the animal that they kill -- most of the
20 animals that they kill are the main source of food that
21 they have. So this is why we say the people are
22 dependent on their land.

23 He also says that the old
24 generation, he said, they used to do hunting, trapping
25 and fishing for their life, he said. This is the same
26 way that it's happening today. It's a traditional
27 thing for the people here, he said. And they live in
28 the traditional way. They still live in the
29 traditional way, and they have their own culture.

30 When they say they depend on

1 the land, exists -- what really exists on their lands,
2 they depend on it very much, like the animals, which
3 they use for food and the money. What I mean by using
4 that animal for money, that when they do the trapping,
5 they receive the money, that's an income. And the
6 people here don't have a steady income, so therefore
7 they have to depend on the land. This is what I am
8 trying to say. The animals that they kill are used
9 for either food or to get the money.

10 We are talking about the
11 pipeline, he said. The White people are taking a
12 chance. It is cold in this country. The pipeline could
13 become a disaster. What I mean by a disaster is this.
14 If anything goes wrong with the pipeline such as a pipe
15 breaking, or other cause, there is other ways the
16 pipeline could break such as -- they are taking a
17 chance -- what I mean is that there is a lot of forest
18 fires. And these pipelines are not well -- well, they
19 couldn't be always protected and watched. Well, even
20 though they -- the people who are working on the
21 pipeline would constantly watch these pipes I believe,
22 but they won't do it all the time, and they could
23 become a disaster. The oil could spill; the pipeline
24 could break, because it's too cold, or a forest fire
25 could destroy it too. Once the pipeline is broken, or
26 something happens with the pipeline, they could destroy
27 a great part of our land. It could be the part, the
28 land where fishing is very good, and hunting is very
29 good, including trapping.

30 When he said that the pipeline

1 being -- pipelines destroying the land, the good
2 hunting area, it's going to be -- the animal that
3 exist in the land depends on the food that exists in
4 the land such as vegetation and so forth. Like,
5 Caribous depend on the moss. This will destroy that.
6 And there will be no food for the animals, so the
7 animals will be scarce there. And another thing, they
8 may also destroy the animals, which means the animals
9 is perhaps grazing on the moss, and that this moss is
10 destroyed by the gas or oil, which will destroy the
11 animal.

12 These are the things that they
13 are worried about, and they feel that the White people
14 are taking the chance of building this pipeline. This
15 is the reason why they say it will destroy the land.
16 So it will not only destroy the land, it will destroy
17 their life too for the people here.

18 He also mentions that we are
19 not talking just for the people that exist today, he
20 said, we are talking about the new generation that's
21 to come, the future generation. We are trying to make
22 things better for the people that's coming, and that
23 the new generation will depend on the land too.

24 So this is -- and we are asking
25 the Government to help us with what we are asking for.
26 The thing that we are asking for is that we disagree
27 with the pipeline. And that's all he has to say.

28 THE COMMISSIONER: Thank you
29 very much, sir.

30 (WITNESS ASIDE)

1 JIMMY NITSIZA, Sr., sworn:

2 INTERPRETER ZOE: This

3 speaker is Jimmy Nitsiza, senior. First of all he
4 mentions that -- well, the people that just made a
5 speech before me, he said, they are telling the truth,
6 he said. This is exactly the way that we people feel,
7 he said. This is exactly how we feel about the gas
8 pipeline, he said.

9 He said, we love our land, and
10 we like to struggle for this, for this way we have, to
11 oppose against the pipeline, he said.

12 He said today that he is
13 67 years old, he said. I know from the past and from
14 the fact that I went through life trapping and hunting,
15 I know exactly how things are, he said. He remembers
16 way back, he says, when they used to -- well, he grew
17 up the traditional way. He remembers that a long time
18 ago there used to be a lot of animals for hunting,
19 trapping and fishing, he says. But now he can see the
20 difference, he said, from the past to this day, that
21 things are getting scarce. The animals are getting less
22 in numbers, and he can simply see the difference he
23 says.

24 He also mentions that before,
25 he says, there used to be less number in forest fires.
26 There was less forest fires and there was more animals.

27 Now, the White people arrived
28 in our country, he said. It simply shows that there
29 is more things destroyed now today than it was before,
30 he said. There is more fire, more forest fire.

1 He sees a lot of people, White
2 people, doing research, exploration, research, et
3 cetera, which are destroying the good area of the
4 hunting, fishing and trapping, and it's simple to show
5 the difference, he said. Ever since the White people
6 started to move in to our country, it's been bad for
7 the people, he said.

8 Now, today, he said, they can
9 see that a lot of things are destroyed on our land
10 with the forest fire, by the forest fire, and now they
11 are talking about the pipeline going through, he said.
12 If it goes through, it will simply make things worse
13 for the people here, he said, especially when he told
14 these people, now that he is 67 years old and he knows
15 the facts, they can see the difference over the years.
16 And if you put a pipeline through, it will make it no
17 better for the people here, he said.

18 The people here now who are
19 present in this hall, not everyone has a regular income
20 or a steady income, he says. So therefore we have to
21 depend on the animal that exists on the land which we
22 use for clothing, food, and money, he said. And once
23 you put a -- and once these things are destroyed, the
24 animals are destroyed, we will have nothing, he said,
25 for the present people and the future people.

26 He also mentions that just
27 before a recent, when he made a recent speech there,
28 he said -- when he said that the animals being destroyed
29 for the present people and the future people, he also
30 said that we would definitely have to oppose the

1 pipeline.

2 And now that he mentioned
3 that -- when he talked about the employment that's going
4 to come out of the pipeline, he said, even though you
5 hire Native people, he said, they would get incomes
6 from that, they would be employed, and they would get
7 incomes from the pipeline, but how long would it last,
8 the money would last. It would last no longer than two
9 months or three months. And once the pipeline is put
10 through, it would only make things worse for the people
11 here, he said. If they would -- if they don't put the
12 pipeline in, -- if they do put the pipeline in, they
13 would get income but it would only last two months.

14 But if they save their -- the
15 animals that exist on their land, if they save it, they
16 can live on it for so many many years, he said.

17 He also mentions that whoever
18 is responsible for building that pipeline must be a
19 money greedy person. This is the way he mentioned it.

20 He's not taking the Dene
21 people into consideration, he says. He's destroying a
22 lot of people, he says. He's making things worse for
23 the people. It is simple that whoever's idea this
24 pipeline is, whoever the person is, is a money greedy
25 person.

26 Dene people who oppose of this
27 pipeline is right, he said. It's simple that they have
28 to oppose of this pipeline, since the Dene people
29 depend on their land. They simply depend on their
30 land, highly depend on their land.

1 As far as I'm concerned, he
2 said, as far as for myself, he said, I like to see that
3 I will -- I definitely don't want the pipeline, he said.
4 And those people who oppose of the pipeline, he said,
5 I think they're right, he said. And for myself I think
6 it's right, too, he said, that we definitely don't want
7 the pipeline. The pipeline won't do any good for the
8 people here, he said. And it's simple to see that we
9 don't want the pipeline. And that's all he has to say.

10 (WITNESS ASIDE)

11 PIERRE BEAVERHO, sworn:

12 INTERPRETER ZOE: The fellow
13 speaking -- the person speaking now is Pierre Beaverho.
14 He would like to say that he appreciate you coming here
15 to listen to the Pipeline Hearing. He said he would
16 like to mention a few things that would cause problems
17 if there is a pipeline.

18 He said, we people, we the
19 Dene people of the North, we depend on the animals
20 that exist in our land, he said. We have to do
21 fishing there, hunting and trapping, he said. Fishing
22 is one part of our food for the people, he said,
23 hunting -- including hunting. And then there is
24 trapping. Trapping and hunting which they depend on
25 for clothing, and then there is money.

26 He said, now talking about the
27 pipeline. If they build a pipeline and anything went
28 wrong, it could break, it's cold, he said. The
29 temperature in this country is cold, he said. And if
30 somehow the pipe would break, if it breaks, and oil

1 spilled in, and it would probably -- it would destroy
2 the lake, he said. If it goes on a lake, it will
3 destroy the lake. And if it goes on the land, it will
4 destroy all the animals that is on the land, he says.

5 Once you have this pipeline
6 going through, he said, things are going to be no
7 better for the people, he said. It will make it worse,
8 he said. Nothing good will probably come out of the
9 pipeline, he said. Things are just coming to worse,
10 he said.

11 The individual making speeches
12 are not just talking for ourselves, he said. We are
13 talking for everybody in here, he said, all the Dene
14 people, all the Treaty people, the future generations.
15 We are not just talking -- if we say the new generation,
16 generation to come -- not just the generation to come but
17 the generation after another one, and he said we
18 definitely know that the pipeline will cause problems
19 for the Dene people. This is the reason why we oppose
20 the pipeline, he says. And the people who agrees with
21 not having the pipeline is right, he said. And I am
22 sure everybody feels this way, he said, all the people
23 that's in here, the Dene people, the local Dene people.

24 Somebody was talking about the
25 subject about -- regarding the forest fire. I would
26 like to say a few things on that too, he said.

27 He would like to say this, that
28 the forest fire that we have, he said, it has destroyed
29 a lot of things, animals, the animals of all sorts, he
30 said, hunting which they depend on. The animals that

1 they depend on are like the ones that they trap, hunt
2 and fish for. It's destroying all these things for
3 them.

4 He also mentions that during
5 the summer season, there's a lot of forest fires, and
6 if they put their gas -- the gas or the oil pipeline
7 through, he said, it will become a problem for the
8 people, he said.

9 The pipeline -- well, he
10 feels that the White people are taking a chance of
11 building a pipeline when they know that a forest fire
12 could destroy the pipeline, but still the White people
13 are taking a chance. That's what he says.

14 He's aware that the other
15 people are sitting here waiting to make a speech, so
16 therefore these are a few things that he wanted to
17 mention. As far as he is concerned, he doesn't want
18 the pipeline. So that's all I have to say for now,
19 he says.

20 (WITNESS ASIDE)

21 LOUIS WEDEWIN, sworn:

22 INTERPRETER ZOE: The person
23 speaking is Louis Wedewin. I would like to take the
24 time to say this, the people that just made a speech
25 before me said they are already talking about their
26 land, he said. To protect their land they are saying
27 things that is correct, he said, which is right for me
28 too, he said.

29 He also says this is our land,
30 we love our land, we are born on our land, he said.

1 And the things that exists on our land like an animal,
2 caribou, ducks, the furs, these are the things that we
3 depend highly on, he said.

4 He says, we are not only
5 talking for ourselves, but we are talking about the
6 future generations, he said. He understands that the
7 young generation will still live in the traditional
8 way, and they will depend on the land, he said. And
9 this is the reason why we oppose of the pipeline, and
10 that we are trying to struggle to get our right, he
11 said.

12 And as far as the pipeline
13 going through, he said, what we see against the pipeline
14 is true, he said. We definitely are trying to support
15 ourselves, the Dene people, so that we don't have the
16 pipeline going through our land, he said.

17 They were talking about the
18 pipeline that the White people are building, he said.
19 If it breaks, the chance of breaking is pretty simple,
20 he said. And this means that it would destroy the
21 things that lives, that exists in the land, he said,
22 like the animal, not only animals, but the soil. It
23 would destroy that too, he said.

24 And that what the people are
25 saying now, who are talking against the pipeline,
26 all the things that they have said against the pipeline
27 is true, he said. And this is exactly how I feel,
28 and that he feels that he is willing to struggle
29 against this pipeline, he said.

30 And he also mentions that the

people that's here now do not have a permanent employment, he said, and they don't have a steady income. And the people now here definitely depend on the land, and the animal that exists in their land. They have to do hunting, fishing, to enable them to feed their families, for them to feed their families, to enable them to feed their families.

People who are making speech and struggling to oppose the pipeline are doing the right thing, he said. Since we love our land, we like to help the people, the Treaty people, he said, the Dene people, and we definitely have to help each other to oppose the pipeline, he said.

Before the pipeline could cause any problems -- before the pipeline would create any problems for the people here, he said, the Dene people, we are trying to struggle for our right, he said, and that we definitely have to help each other to oppose against the pipeline, he said.

And that the future generation -- we are trying to support the future generation, he said. We are trying to make things better for ourselves, he said, before it could become a problem to our people, he said. He is talking about the pipeline.

We Dene people , the local Dene people, are trying to get a message across to the Government, he said, the Government of Canada. And we would -- Mr. Berger, we would appreciate it if you would take kindly to your people and assist them and help them to go through whatever the people wishes

here today.

He said, we, the Native people of the North, he said, we depend highly on the animals that exist in our land, he said, and we definitely don't want the pipeline, he said. And he said, I'll support that, he said. And since other people are waiting to make a speech, this is all I have to say for now, he said.

THE COMMISSIONER: Thank you.

(WITNESS ASIDE)

ANDRE ZOE, sworn:

INTERPRETER ZOE: The person speaking here now is Andre Zoe. First of all, I would like to mention a few things that he has in mind.

In the old days, he said, there was no cotton material for clothing, he said. They used to have no clothing such as the things that you wear today, he said. We used to wear clothes from animals, he said. The furs that we get we use as clothes. He knows from a fact, he said, that he used to wear one too himself. And this is how they used to clothe before, he said.

And now today, he said, the White man, they came -- and then White man came around. We didn't hardly see the White man nor got too acquainted with them, he said, before they caused problems for us, he said.

He also mentions that we, the Dene people of the North, depend on the land, the

1 animal that exists on the land. We live on it, he
2 said. The land is something that we highly depend on,
3 that we can call it a father. I say depend on the
4 father. The land is almost the same thing which we
5 depend on, he said.

6 And he says now that the
7 pipeline, the White people are talking about -- now
8 that the White people are talking about the pipeline,
9 that they want to construct a pipeline, he said, we are
10 asking not to have a pipeline, he said. The speeches
11 that we are making, he said, doesn't have to be very
12 long, but he only wish that he can get his message
13 across to the Government of Canada. And that's all he
14 has to say for now.

15 (WITNESS ASIDE)

16 ISADORE NITSIZA, sworn:

17
18 INTERPRETER ZOE: The person
19 speaking is Isadore Nitsiza, and I would like to make
20 a short speech here, he said. And I think that he
21 would like to speak about, talk about all the things
22 that he has seen in the past, he said.

23 In the past, he said, looking
24 back on Fort Rae, he said, in the past there was no
25 wooden boats, he said. He is talking about the
26 modern boats that they have today like canoes and so
27 forth. There used to be none of that in Rae, he said.
28 And during that time they used to have no motor --
29 outboard motors, nor those modern type of canoes, he
30 said.

At that time they used to live in tents made out of moose hide. Looking back in the past, he said, during the time when they still used the hides for tents, he said, they were poor people, he said.

And they depended on the hunting, he said. At times it was tough, he said. They would hunt all day, he said. They would hunt daily, and at times they would hunt all day, morning until dawn, I think, they would hunt. And during all this time they would sometimes kill nothing. And they would sleep with no food and no blankets, and it was pretty tough, he said, looking back.

During that time, he said, people used to help each other, he said. A person who can kill something for a meal, like a person who can kill a moose, would help each and other, he said. These are things that they -- like the animal, the caribou that they kill, were the food that the -- were meant as food for them, he said.

He also mentions that -- at times, he said, people would kill something, moose, caribou, and the hunter, whoever he is, is aware that his family has to be fed, even in darkness and in cold, they had to get back to their family, bring the things that they have killed home.

He is trying to say that during that time people that lived were poor. And they had to struggle through cold, struggle for their lives, he said. During that time there was no such thing as

1 luxury. During that time they used to wear those
2 caribou or a hide, hides for clothing, he said. And
3 he knows from a fact, he wore one too.

4 Talking about the pipeline,
5 he said, we are saying we don't want the pipeline, and
6 we are struggling to get what we ask for, he said.
7 The pipeline, he said, will probably effects -- taken --
8 involves me too, he said. But not only me, but the
9 future generations, he said.

10 We have to look at these
11 people, he said. We have to somehow try to make it
12 better for the people that -- the new generation,
13 so that when that new generation do exist, they will
14 have things -- they will have things that they depend
15 on from the land, he said.

16 This is the reason why we are
17 trying to -- that we are struggling for the -- we are
18 struggling against the pipeline, he said.

19 So, we are simply saying
20 we don't want the pipeline, and I'm sure that everyone
21 in here, the Dene people, everyone of them, have the
22 same thing in mind, he said, that they don't want the
23 pipeline.

24 And that you are taking this
25 information from the people -- you are getting
26 information from the people on how the people feel,
27 you will -- after you complete this Pipeline Hearing,
28 he said, you will go back to the Government. We will
29 appreciate any assistance from you, if you could plead
30 to the Government for us, he said.

Since other people are waiting to make a speech, this is all I have to say, he said.

(WITNESS ASIDE)

PHILIP NITSIZA, sworn:

INTERPRETER ZOE: I would like to make a short speech. This is Philip Nitsiza.

Now, we are talking about the pipeline going through our land, he said. The people that are against the pipeline, and who are talking against the pipeline are saying the right thing for us Dene people, he said.

He said, we are trying to get a message across to the Government of Canada of the situation that we are in, and in our country, he said. We are depending on our land, and we love our land, he said, and the things that we do in our land. These are the kind of messages we are trying to get across to the Government of Canada, he says.

I am talking about the pipeline. He believes that the White people are taking a chance of building this pipeline, he said. We just recently mentioned things like pipelines being broken, causing disaster for the people, and in the land.

What he is trying to say is that we are scared, he said. We Dene people are scared they will destroy the land for us.

And he said, when you mention -- just recently mentioned that -- if the pipeline goes through and if it breaks, and if the

oil would spill on the -- on a hunting area, or a trapping area, or a fishing area, it will destroy whatever exists on the land. Like some part of the country, he said, there is a good area where most hunters do go for hunting, he said. In these area -- if these area are destroyed, he said, there will be nothing left for the people here, he said.

And the animal that exists in our land is somehow sacred to us, he said. We depend highly -- on it highly, he said, for clothing, for food, for the money. We depend on these things very much, he said. It is somehow sacred to us. And this is the reason why we are struggling against the pipeline, he said.

And thus we people, the Dene people who are resourceful, and depend highly on the land and the things on the land, is that there is some part of our country where there is a lot of caribous and there is a lot of fish, good fishing, and areas like this where if a pipeline is put through, and if there is any -- if there was any oil spill, this will destroy a good hunting area, fishing, or trapping area. This would create a problem for the people here, he said.

Like, for an example, let's say we had -- in Lac La Martre we can go for caribou for 200 miles from here, and if that good area is destroyed, the caribou will no longer exist there. It will go further north. And this means we will have to travel further, and this would create a problem for the

people. This is exactly what he is trying to say.

And now presently at this session here, in the Hearing, he can see a lot of young people, he said. They are the future generation, he said. These new generation, this future generation we are talking about, we are trying to support these people too, he said. We definitely have to support them too, he said.

He said he would definitely go against the pipeline, he said. It could create disaster, not only for the Dene people, but also the people who are in the area of the pipeline, he said. Why he is saying that is, there's a lot of people, he said, involved in this pipeline. And if anything goes wrong with the pipeline, if there would be any fire there, in that area, and the people can simply make mistakes like lighting a match near the pipeline, this could erupt into a disaster. It is simple to be done, he said. This is the reason why they are going against this pipeline.

Now, these are a few things that he wanted to mention, and now that he has mentioned it, he hopes that it will get across to the Government of Canada. And that is all he wants to say.

(WITNESS ASIDE)

THE COMMISSIONER: Maybe, Ladies and Gentlemen, we will take about a five minute break and just stand up and stretch our legs, and after that we will start again, and those of you who wish to

1 speak can do so then.

2 (INTERPRETER INTERPRETS ABOVE.)

3 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

4 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)

5
6 THE COMMISSIONER: Well,
7 Ladies and Gentlemen, we will call the hearing to
8 order again, and we will hear from those who still wish
9 to speak now.

10 (MRS.) MARIA BEAVERHO, sworn:

11 INTERPRETER ZOE: This is
12 Mrs. Maria Dell Beaverho. She said she would like to
13 make a short speech.

14 She mentions that people who
15 made speeches before are talking about the pipeline and
16 how it is going to take effect with the people, for
17 the present people in the new generation, she says.

18 She agree with all the people
19 who have opposed against the pipeline, and what they
20 have said is true, she said. This is the way we feel.
21 These are the things that we have mentioned, and this
22 is the way we feel about the pipeline, against the
23 pipeline, she said.

24 She said, she mentions that --
25 she also said that we definitely don't want the
26 pipeline, she said, on our land. And we are supporting
27 each other as the Dene people, and that we definitely
28 don't want the pipeline.

29 She mentions that she is the
30 mother of twelve children, and that she is speaking on

1 behalf of these children, and she definitely supports
2 the other people who makes speeches, that she would
3 definitely oppose of the -- against the pipeline,
4 since it will effect the future generations, and the
5 people that exist today.

6 And she also mentions that
7 the speeches that have been made by these people here
8 beforehand, she said, these are the kind of messages
9 that should go through to the Canadian Government, and
10 if it does go to the Government, she will appreciate
11 that, because this way, if the message goes through to
12 the Canadian Government, the Government will know what
13 the situation is like with the Native people, and the
14 pipeline.

15 It is simple that she was
16 against the pipeline, and that is all that she has to
17 say.

18 (WITNESS ASIDE)

19
20 ISADORE ZOE, sworn:

21 MR. ISADORE ZOE: First of
22 all, I would like to sort of introduce myself as of
23 being the Settlement Council Chairman of Lac La Martre.

24 My position is to go between
25 the young and the old. It is the sort of the thing
26 like you compare from the old to the young generation
27 to see what is suitable for both, and to create
28 what sort of a development such as the job would be
29 the best.

30 We young people are the ear

1 of the old people, to listen to what has been said.
2 We hear what the politicians say, to pass it on to the
3 old people, in order for them to support and to make
4 decisions.

5 We young people are the eyes
6 of the old people, to see what is happening down in
7 the South, what we read, and can compare what is the
8 best for the Dene people.

9 We young people are the tongue
10 of the old people, to see and to say what they have to
11 say.

12 Since the old people have
13 told us, and seen us, and also show us the old
14 way of life, and we young people brought this
15 yesterday's generation back to the future, with this
16 future development pipeline, and compare it.

17 Now, we will not accept it,
18 accept this pipeline in the North, for the old
19 generation and the way of life which we cannot let go.

20 To us Dene people the resource
21 means the land, a life on the land, by getting the meat
22 from the big game such as the moose, caribou, bear,
23 et cetera, money from the fur pelts, waters, and the
24 fish from the lakes. The land and the earth which is
25 our mother. Our father is the spirit of what comes
26 to protect our mother earth, because the mother earth
27 and us Dene people are the natural things together.

28 Therefore, when we do not
29 say something or do anything to protect it, it will
30 bring us destruction. Therefore, this is the only

1 hearing which we bring our views to it. To this
2 Berger Hearing we bring our words and our hope to
3 stop this pipeline development.

4 In the past, in the history,
5 how many Dene people have froze to death and how many
6 Dene people have drowned themselves, and how many Dene
7 people has lost their lives in order to survive, to
8 live the traditional way of life for this generation.
9 We believe this sort of death is better than getting
10 the people drunk and be drowning.

11 And how many of people --
12 how many more of the people have to keep on pushing
13 and do something in order to stop, in order for the
14 Government of Canada to help us to stop this develop-
15 ment. Uneducated people, the government cannot give
16 us money for more education which we young people
17 require.

18 Education departments, such
19 as the big high people in education departments,
20 will not let us Dene people control our own
21 education in our own community. In the past all our
22 children have learned in school is cutting up the
23 papers and looking at the movies. And we would like to
24 have the control of this education in Lac La Martre in
25 order to show them what is the best for them. We would
26 like them being taught in two ways, from our generation
27 like which the White people have learned in school
28 and also in the Dene ways of life.

29 The reason the young people
30 cannot go out for the job, or train on the job such as

1 the pipeline, they have fear of what happened in a
2 place like Alaska, where the South people have moved
3 in for the job, some make money, some have been
4 robbed. And how many White people will move in from
5 the South? If the pipeline was to go through, there
6 is no escape to it. From there -- if the White people
7 come and take over the job and doesn't leave the
8 Dene people nothing, and thus holds the job and the
9 money.

10 And down in the Mackenzie
11 Valley where they have all sorts of liquor stores,
12 which will bring the same thing as destruction to the
13 land. Probably they will bring a great sort of
14 unfriendship between the White and the Native people
15 for the jobs.

16 For example, we, the
17 Settlement Councillor, have -- sort of not enough
18 power to make any changes in the policies, like the
19 way the Government have written the policies about the
20 educations. And we have refused it, the N.C.P.C., to
21 putting up the dam which they wanted to put it up at
22 the Lac La Martre River. We refused it because we
23 see what happened down in the South.

24 For many years this Lac La
25 Martre, ever since it's been established, the people
26 from different settlements have come in to Lac La
27 Martre to depend on the caribou. That was 22 years
28 ago. Since that time they have never seen no caribou
29 in this Lac La Martre area again. And since that
30 time we have depended on fish. The fish for the people

1 for themselves and also for their dogs. For the whole
2 year around, it's millions of fish have been taken out
3 of this lake, and what will happen to all this area if
4 we have a dam, the trapping ground, and the fishing.
5 For this reason we said no to the N.C.P.C. to put up
6 the dam.

7 And I wonder if the dam will
8 be built, if they will go ahead and put up the pipeline.

9 The last four years ago we had
10 this commercial fishing here in Lac La Martre. That is
11 for an example of the reason why myself and many of the
12 people of Lac La Martre have refused a development of
13 a pipeline. This fishing, the commercial fishing had
14 brought us a little bit of help for the first year.
15 Then on the third year the limit of the fish went down
16 and the prices of the fish went down. On the fifth
17 year we stopped fishing. Only about last year the
18 fish have regained a little.

19 Okay, I will do my transla-
20 tions, and this is all I got to say, and thanks a lot
21 for this Court, for this Hearing, Mr. Commissioner.

22 THE COMMISSIONER: Thank you,
23 Mr. Zoe, and I hope, if you don't mind, you will let us
24 keep the written statement that you have prepared in
25 English. Could you let us keep that?

26 MR. ISADORE ZOE: Okay.
27 It's not been really sort of written good.

28 THE COMMISSIONER: That
29 doesn't matter.

30 MR. ISADORE ZOE: Okay.

1 THE COMMISSIONER: We would
2 like to keep it as an exhibit --

3 MR. ISADORE ZOE: Okay.

4 THE COMMISSIONER: --and part of
5 formal record of the Inquiry.

6 MR. ISADORE ZOE: Okay.

7 THE COMMISSIONER: Thank you
8 very much.

9 MR. ISADORE ZOE: Thank you.

10 (SUBMISSION OF ISADORE ZOE MARKED EXHIBIT C-651)

11 (WITNESS ASIDE)

12
13 JIMMY NITSIZA, Jr., sworn:

14 INTERPRETER ZOE: His name
15 is Jimmy Nitsiza, Junior. And he would like to men-
16 tion that he is not going to make a lengthy speech, but
17 a short speech.

18 He said that the things that
19 people mentioned before him, the people that made a
20 speech before him, he says that what they are saying
21 against the pipeline is true, he said. They are all
22 speaking the true words against the pipeline, he said.

23 The reason why the people are
24 talking against the pipeline is very simple to explain,
25 he said. We love our land. We love our country, he
26 said.

27 And he also mentions that
28 we depend on the land, he said. We are resourceful and
29 we depend on the land, he said. We depend on the big
30 games and the small games, he said, for the food. And

1 we depend on the fur, which is the pelts, for the money,
2 he said.

3 First of all, he has mentioned
4 that the things that we depend on, we cannot destroy it,
5 he said. And also we are not speaking just for the
6 people who exist today, but also the generation to come,
7 he said.

8 And the thing that he just
9 mentioned, if the message will go to the Canadian
10 Government, he only wish that the Government would take
11 kindly to the people, and with the message this would
12 give -- probably give the kind of view -- would get the
13 view across to the Government so he would perhaps
14 understand the situation with the people, and how they
15 feel against the pipeline. And he only hope that the
16 message get to the Government.

17 So, he explains that he
18 oppose against the pipeline. And as far as he is
19 concerned, all the Treaty people will definitely go
20 against the pipeline, and he is supporting them to go
21 against the construction of a pipeline.

22 And he also mentions that
23 people are waiting to make a speech, there's a lot of
24 people waiting, so for now he'll say just this much.

25 (WITNESS ASIDE)

26 JIMMY MOOSENOSE, sworn:

27
28 INTERPRETER ZOE: The things
29 that the people just mentioned, he said, they are
30 correct. They are the truth, the true words of our

1 people, he said. We are struggling and supporting each
2 other against this pipeline, he said. And the guest
3 speaking is Jimmy Moosenose.

4 The proposal for the pipeline,
5 he said, once this pipeline is built, it will just
6 cause a destruction and create problems for the people,
7 he said. And that there is no way that we can support
8 the pipeline, he said. We simply have to go against
9 it, against the pipeline, he said.

10 He also mentions that we
11 simply are trying to support each other, he said. We
12 are pleading for our right, he said.

13 This pipeline that we are
14 talking about, he said, once this pipeline was built,
15 he said, it can simply create problems, disasters.

16 And also he mentions that the
17 people who are constructing this pipeline are taking
18 chances. The chances is that -- well, the problem
19 that it would perhaps cause is that -- as you people
20 may be aware, that there is fire, forest fires,
21 everywhere in the North. And a pipeline can easily be
22 destroyed by fire, or any other accident. This is the
23 reason why he sees the people who are constructing this
24 pipeline are taking chances.

25 He also mentions that once a
26 gas pipeline or the oil pipeline goes through, and if
27 there is any accident such as an oil spill or a gas
28 spill, they can destroy a lot of things that -- since
29 we depend on this -- since we are a resourceful people,
30 he said, we depend highly on the games. We depend

1 highly on the things that exist on our land, he said,
2 such as big games, small games, fishing for food, he
3 said, pelts for money. Once it is destroyed, there
4 is nothing left for the people to live on.

5 He remembers in the olden
6 days when there was an abundance of animals existing
7 in their land, he said. He didn't really have any
8 problems. Now they can see the changes. The things
9 that lived on their -- the animals that lived on their
10 land are scarce today, he said. It's simple to see
11 the difference.

12 Since people feel that
13 everybody should get a chance to make a speech, he
14 doesn't want to -- he just wanted to make a short
15 speech, so for now he'll say this much.

16 THE COMMISSIONER: Thank you
17 very much, sir.

18 (WITNESS ASIDE)

19
20 MANZIN MANTLA, sworn:

21 INTERPRETER ZOE: He says
22 thank you very much for coming here, and he said,
23 thank you for the Berger Hearing.

24 I am also bringing -- for the
25 past sometimes they've been wishing to see one of the
26 representatives from the pipeline to discuss these
27 matters, the pipeline which involves the Native people,
28 and they are willing to discuss this. The person
29 speaking is Manzin Mantla.

30 He said the people who already

1 made the speeches, they are speaking in the right
2 mind, with the right words. In other words, these
3 people who have made speeches are true. They are
4 trying to explain the situation now, and trying to get
5 the message across to the Government.

6 He also mentions that his
7 father, he said, used to live poor. He thinks now that
8 -- during the past, when his father lived, they
9 weren't employed, he said, his father wasn't employed,
10 and they didn't get any special kind of income, he
11 said. I mean, they weren't employed. The only income
12 that they received were through trapping, pelts which
13 are sold for money, but they had no other income, he
14 said. And his father lived very poor, he said.

15 They were brought up by their
16 father. Their father lived poor, but he took them --
17 but he lived the way his father lived, the traditional
18 way. And he still continue living the traditional way.
19 And he would like to see the young generation live the
20 traditional way too.

21 The people who just made
22 speeches, he said, they are not talking individually
23 for themselves, but they are talking for the people,
24 all the Dene people who are here, he said.

25 For instance, like me, he
26 said, I'm talking for my ten children that I have, he
27 said. We simply have to struggle against the pipeline,
28 he said.

29 And that we agreed among
30 ourselves, the Dene people, that we have to oppose

1 against the pipeline. We are simply saying no to the
2 pipeline. If the pipeline is built and anything
3 happens to the pipeline, it will destroy the animal,
4 the soil, everything that exists on the land, wherever
5 gas or oil is spilled.

6 They depend highly on their
7 land, and once this is destroyed, they cannot live.
8 They do not have the educations, and they cannot go
9 out to places like Yellowknife to get a job. They
10 can't speak for themselves.

11 They have no income, and what
12 they receive from this land are the things that they
13 are using like fish, small game, big game, for food,
14 pelts for money. This is the reason why they are
15 opposing against the pipeline.

16 As far as talking about a
17 pipeline, laying the pipes, he said, they are digging
18 six feet of dirt and burying the pipes, he said. We
19 are aware of that, he said. If this pipeline is
20 built, he said, it could simply -- the pipeline could
21 be simply destroyed, he said.

22 And if you are talking about
23 gas, he said, the gas is flammable, as you may be
24 aware, and the oil is the same thing.

25 He said, it could become a
26 disaster, he said. People can create accidents.
27 People kind of create hassles. And the people that are
28 thinking of constructing this pipeline are taking
29 chances.

30 Now, what he is trying to say

1 is that people -- like, for instance, fugitives I think
2 is what they call them -- that people who are wanted,
3 for instance, these people that are -- if there is any
4 around in the area, they can simply set fire to these
5 pipes and destroy all the pipes, not only destroy the
6 pipes, but the land, the animal that exists on the
7 land, the soil.

8 And he also mentions that for
9 myself, I do not speak English, he said, and I cannot
10 speak the foreign language, nor understand what you
11 people are saying, if you speak in English, that is.
12 I am poor today, he said. I do not speak the English,
13 the foreign language, and I cannot get employment from
14 outside, nor within the community at times, he said.
15 So what I do for income is trapping, he said. And if
16 there was any disaster with the pipeline and destroyed
17 my trapping areas, he said, it will also destroy my
18 life, he said, since I depend highly on trapping, and
19 the fishing, and hunting.

20 The people who have just made
21 speeches, and for myself, I just made a speech, he said,
22 we are trying to discuss things, discuss this matter,
23 so to make it better for the people, he said, and to
24 make it better for themselves before it could create
25 problems for the people here, the Dene people.

26 And now the proposal made for
27 the pipeline, he said, he would like to say no to the
28 pipeline, and that's all he has to say for now.

29 (WITNESS ASIDE)
30

1 HARRY ALEXIS, sworn:

2 INTERPRETER ZOE: He would
3 like to make this speech briefly. The person speaking
4 is Harry Alexis.

5 The people who are making --
6 start making speeches and talking are right, he said,
7 about the pipeline, in discussing it and bringing our
8 ideas against the pipeline is the right thing to do,
9 he said.

10 Harry mentions that he is
11 pretty well aware of how the pipeline is. He is
12 familiar with most of the -- he is familiar with
13 Norman Wells, he said. I have been there, he said.
14 I have seen the oil, he said. I seen the drilling, he
15 said. And I believe he lived there before he moved
16 to Lac La Martre.

17 And he said he has witnessed
18 a few things that was bad, which is birds, like ducks,
19 rabbits, and bear. These type of animals which go
20 near the drilling, he said, where there is oil being
21 drained into a lake or something, and once these
22 animal uses this lake, they die, he said. They simply
23 die. And he has witnessed this.

24 And the people who are
25 opposing against the pipeline are definitely telling
26 you the right thing, the Dene people, he said.

27 That example, he said, let's
28 take the example of the birds and the ducks and the
29 rabbits and the bear which died of drinking from the
30 lake where the oil was spilled, he said. The same

1 thing with the pipeline, he said. If anything
2 happened to the pipeline and the oil would spill, or
3 the gas would spill, it would simply destroy all the
4 animals living near that area, he said. And it's
5 simple that we cannot take that kind of a chance, he
6 said.

7 And the people that are --
8 made speeches, that are talking against the pipeline,
9 were simply trying to support each other and pleading
10 -- pleading the Government, the Canadian Government to
11 take kindly to the people. And we are trying to get
12 the message across to the Government so he can
13 understand the situation that the Dene people are in,
14 and how they are struggling against the pipeline.

15 And now, he said, the pipeline
16 we are talking about, if there was an oil spill any-
17 where near the hunting area or the fishing or the
18 trapping area, it would simply destroy the animal, and
19 that would mean simply destroying the food, the
20 clothes, and the money for the coming generation, he
21 said.

22 And he says I also agree
23 against the pipeline, he said. And the people who are
24 supporting against the pipeline, he said, I appreciate
25 their support.

26 With this kind of speech and
27 talk that they've made, he hopes the Government will
28 take consideration before constructing this pipeline,
29 and that he only wish that what these people are asking
30 would happen. They do feel that they don't want a

1 pipeline, and they do not wish to see it. There are
2 other people waiting to make speeches, and that is
3 all he has to say now.

4 THE COMMISSIONER: Thank you
5 very much, sir.

6 (WITNESS ASIDE)

7
8 CHARLIE PETER NITSIZA, sworn:

9 INTERPRETER ZOE: The person
10 speaking is Charlie Peter Nitsiza. And he said he
11 would like to say a few things regarding the pipeline.

12 And the people that -- the
13 older people that make speech before him, he said,
14 before me, he said, are saying the right thing, he
15 said. They are all struggling against the pipeline,
16 and he do feel that is the right thing to do.

17 And he also mentions that he
18 love his land, and once the pipeline is put through,
19 and the animal that exists that they depend highly on
20 are destroyed, they will have nothing left to live on.

21 And he also mentions that as
22 far as the construction of the pipeline, he said, no.
23 But he would approve if they would have a railroad or
24 some sort of a railway for transportation -- for
25 transferring of these gas and oil across the country
26 to the South, from the North to the South.

27 And the people that make
28 speech supporting against the pipeline, he appreciate
29 those people very -- the speeches that the people made
30 very much, and that he also supports that. He simply

1 | said, no pipeline. That's all he has to say.

2 | (WITNESS ASIDE)

3 |
4 | LOUIS MOOSENOSÉ, sworn:

5 | INTERPRETER ZOE: The person
6 | who is speaking is Louis Moosenose. First of all, he
7 | mentions that he would like to make a short speech,
8 | and he appreciate Mr. Berger coming to our community to
9 | discuss the pipeline.

10 | Now, the people that are
11 | talking about the pipeline, he said, the people that
12 | support against the pipeline, he said, I also support
13 | that, and I thank the people, who are supporting,
14 | he said, against the pipeline.

15 | He said, we do not want a
16 | pipeline, he said. And that mentioning things like
17 | destroying our land, the things on our land, the things
18 | that we depend on so highly, if that is going to be
19 | destroyed, there is no way that they can support the
20 | pipeline. They simply have to say no against -- to the
21 | pipeline.

22 | And they are giving their
23 | support not to only the present existing people, but
24 | to the coming generation. And this is all he has to
25 | say.

26 | He is just saying that there
27 | is more people who are waiting to make speech, so this
28 | is all he has to say.

29 | (WITNESS ASIDE)

1 MARIA JEREMICHICA SIMPSON, sworn:

2 INTERPRETER ZOE: The person
3 speaking is Maria Jeremichica Simpson, and she would
4 like to make a speech.

5 She mentions that the people
6 that are talking against the pipeline, that she'll
7 support that. And that she will support the new
8 generations, like her son's children. She has a son
9 who is married and he has -- who has children. She'll
10 support her grandsons.

11 She would like to say the
12 things that the people depend on for their -- for her
13 grandson, she would like to save it for this grandson.
14 She doesn't want that to be destroyed.

15 She said that presently that
16 she see the White people now in the stage of develop-
17 ment. We can see a lot of White people working here
18 and there, doing exploration, doing research, doing
19 whatever they want, getting all the resource from our
20 land, without letting our people know, the Dene people
21 know. And they simply are taking all the resource
22 from our land, she said.

23 And talking about the pipeline,
24 she said, if there is no pipeline, we will save a lot
25 of things for the new generation, she said. If the new
26 generation will live in the traditional way and still
27 hold their culture, they would depend on the resources.
28 They would depend on the things that exist in their
29 land. This is the reason why we are trying to save
30 what we have, and not to let the pipeline destroy it.

1 A long time ago when she was
2 just a young girl, she said she used to help her
3 father. There used to be an abundance of fur
4 animals, big games, small games, fish. All the things
5 that the people depend on. There used to be an
6 abundance of them. But today you see the difference.
7 Things are getting scarce, she said.

8 She remembers a long time ago
9 when she used to help her father, she said. She helped
10 her father with the dogs. She even used to do the
11 trapping herself. And she mentions that she did a lot
12 of work with her father.

13 Her father lived the
14 traditional way and she lived the traditional way, and
15 that in her time she trapped a lot of fur. And she
16 still knows the traditional way of life.

17 She mentions that -- regarding
18 the pipeline, that we hear all the people who have made
19 speeches to support and struggle against the pipeline.
20 We are saying this for the new generation, the coming
21 generation, and the present existing people.

22 We hope that the Government
23 would approve not to have the pipeline, and that she
24 will go against the pipeline. And that's all she has
25 to say for now.

26 (WITNESS ASIDE)

27
28 ROSALEE ZOE FISH, sworn:

29 INTERPRETER ZOE: She would
30 like to make a short speech herself. Mrs. Rosalee Zoe

1 Fish. She would like to take the time to say that the
2 people that make speeches are the right way to speak
3 regarding the pipeline.

4 The pipeline will effect the
5 new generation, and the present existing people. So
6 this is the reason why we are giving the support
7 against the pipeline.

8 Personally, I have ten
9 children, she said. I love my children. I love my
10 land. I like to save the resource for my children,
11 she said.

12 We depend highly on the
13 animal that exists on our land. And it is simple
14 that we have to give our support against the pipeline.
15 We do not want to destroy the resource existing in our
16 land.

17 It is simple for me to say no
18 against the pipeline, she said. She also mentions,
19 she repeats the word "no pipeline" again.

20 She also wishes that the
21 Government would receive the message from the people
22 here, she said. Once he receives the message, perhaps
23 we can make him aware of the situation that the Dene
24 people are in, and that each individual Dene people
25 are supporting each other against the pipeline. She
26 only knows that -- she only wishes that the Government
27 gets this thing in his mind, and that she would
28 appreciate it if the Government would also give the
29 support to the people, if he could.

30 She is saying no against the

1 pipeline, and that is all she has to say.

2 THE COMMISSIONER: Thank you
3 very much, ma'am.

4 (WITNESS ASIDE)

5
6 MARIA ADELE RABESCA, sworn:

7 INTERPRETER ZOE: This is
8 Maria Adele Rabesca. She would like to make a speech.

9 MRS. RABESCA: I would like
10 to make a speech to you tonight about our land and the
11 pipeline.

12 We people depend on the land.
13 When our husbands go hunting -- they go hunting, and
14 they go fishing, and trapping, us women, well, we stay
15 home. Sometimes we go with our husbands. And when
16 our husbands, they get meat or fish or furs, we are
17 happy, because we know that our kids are well fed. They
18 are well clothed.

19 Last year, like, we had a lot
20 of money. Like the land is something that is most
21 precious to us. We are proud to live on our land, and
22 we do not wish our land should be destroyed.

23 If there is a pipeline goes
24 on, many people will be hurt and suffer. Our poor
25 kids will be suffering, and they will be hungry. And
26 also what we live on, the wildlife, will all be
27 destroyed. And we know that our land, and the soil,
28 and everything will be destroyed. This is why we do not
29 want this pipeline to go on.

30 Many people have made a speech

1 before me and I agree with them. So this again I say,
2 I hope they will not have a pipeline in our land.
3 Thank you.

4 (MIKE NITSIZA TRANSLATES ABOVE TO DOGRIB.)

5 (WITNESS ASIDE)

6
7 ANNIE SIMPSON, sworn:

8 INTERPRETER ZOE: They have
9 been looking forward to visiting you, Mr. Berger, and
10 they appreciate that you attend the hearing here, and
11 they appreciate discussing things with you. And the
12 person speaking is Annie Simpson.

13 She said the speech made by
14 the others are the true words, she said. It is simple
15 that we have to save the things that we depend on that
16 exist in our land. We have to save it for our
17 children, she said.

18 For instance, our children
19 could not eat without having to do some fishing or
20 hunting or trapping, she said.

21 If the pipeline goes through
22 and these things are destroyed, the things that we
23 depend on are destroyed, there is no way we can feed
24 our children, she said. The things that we depend on,
25 the animals for food, the games, small games, big
26 games, the hunting, like the furs, we depend on this,
27 she said.

28 We strongly feel and support
29 each other against the pipeline, she said. And that we
30 are aware that we depend, we know we depend on this

1 hunting and fishing and trapping, she said. We know
2 and we cannot destroy it, she said. With the person
3 with their right mind, what he lives on, he cannot
4 destroy it, she says.

5 And that -- she also mentions
6 that she has nine children. And what she is saying
7 now is to support her nine children. If her children
8 are to live the traditional way of life, they will
9 simply depend on fishing, trapping and hunting.

10 And if we look at the pipeline,
11 it will mean only destroying what we depend on, she
12 said. And it is simple for me to say no to the
13 pipeline. This is what she said. And that is all
14 she has to say. Thank you, she said.

15 (WITNESS ASIDE)

16
17 MARY ADELE SIMPSON, sworn:

18 INTERPRETER ZOE: This is
19 Mary Adele Simpson, and she would like to say a few
20 things regarding the pipeline.

21 The other speakers gave me
22 the support against the pipeline. She thanks all the
23 people who have given their support against the
24 pipeline.

25 Presently she is living with
26 six of her children, and she has no husband to rely on.
27 She loves her land and she loves her children.

28 She would like to save the
29 existing things on her land such as small games, big
30 games, and the furs, which her children will depend on

1 in the future.

2 She also mentions that I am
3 poor, she said. I am a widow. During the cold
4 winters, she said, I have to support my children, she
5 said. Even during the cold you cannot see anything
6 because of the fog. I have to go out and get some
7 firewood, she said. We still live the traditional
8 way and still use the fire, wood burning type of furnace
9 and we have to get the firewood, she said. And I still
10 do that, she said. I still get the wood myself, she
11 said.

12 Netting, which is fishing,
13 during the cold I know I have to support my children.
14 I have to check the nets. I love my children, I love
15 my land, she said. I love the land because of the
16 things that it has given me, she said, the things that
17 I need, like the food that I get, and the clothing I
18 get is given me through the things that I have on the
19 land, she said.

20 And there is no doubts that I
21 would like to destroy this, she said, and I will give
22 my support against the pipeline, she says.

23 As I mentioned, I have six
24 children, she said. And as far as I'm -- she says,
25 I'm quite aware that I will not live, that I will not
26 exist forever. Some day my life will come to an end,
27 she said. But I would not like to see my children
28 suffering because there is nothing in our land that
29 they could be depend on.

30 This is the reason why we are

1 giving our support against the pipeline. We want to
2 save what we have for the new generations. If the new
3 generation are to live in the traditional way, they
4 will depend on fishing, hunting and trapping. So this
5 is the reason why we would like to give our support
6 against the pipeline.

7 And that she wishes that this
8 message would come across to the Government, and that
9 she hopes that the Government will consider this
10 matter, and it is important for the people to get their
11 message across to the Government with the help of Mr.
12 Berger.

13 She also mentions that if Mr.
14 Berger would take kindly to the people and give his
15 support to the people, she will appreciate that.

16 And also again, if the
17 Government will take consideration over the people that
18 they are pleading for their right, and things that they
19 can save for their generation, the things that they
20 depend on, they will not want to destroy what they
21 have.

22 She definitely said -- she
23 said, I definitely would support the people who are
24 against the pipeline, and I would simply say no against
25 it, to the pipeline, she said. That's all I have to
26 say, she said.

27 (WITNESS ASIDE)

28 FRANCIS ZOE, sworn:

29 My name is Francis Zoe, and I
30 am a C.E.S. Co-ordinator for the communities, which

1 means I am working for the people.

2 I would like to support the
3 people who have already made a speech. I appreciate
4 all the people who support against the pipeline.

5 As far as taking the pipeline
6 into consideration, the Dene people didn't have a
7 pipeline before, and they didn't depend on it before.
8 Now, the White people are proposing a pipeline. Why
9 will the Dene people want a pipeline? They still want
10 to live the traditional way. I know we are in the stage
11 of the development. They do not need the pipeline.
12 Why would they want a pipeline, especially to people
13 who want to live the traditional way of life.

14 When speaking about employment
15 that it would create, that the pipeline would create,
16 they will not only hire the people in the North, they
17 will hire most of the people from outside. They can't
18 get the experts from the North. I'm sure of that.
19 When they look at a pipeline, it's a large project.
20 If I understand, it's a three year project.

21 I'd like to say a few things
22 regarding education. As far as education goes, we
23 people, the people that exist in my community, I can
24 tell you that they don't have, everyone of them don't
25 have Grade 10. I know from a fact. They can see in
26 this country the education, it's a competing thing.
27 They can see that we are -- even though we have Grade
28 12, this is pretty low, I think. They can see the
29 competition that they have with education. We have
30 different schools. The outside schools in U.S., the

1 U.S.A., you have different schools there. They are
2 quite competing. And the people out there have a
3 pretty high grade. I can tell you that. We are really
4 low graded people. Sooner or later, in the future, I
5 know that -- for sure that most of the people that have
6 a little education, that exists now, will not hold a
7 job at all.

8 If you are looking at a
9 pipeline -- and as far as I believe, they are looking
10 at a pipeline, the gas pipeline first, and the oil
11 pipeline, then a highway perhaps. Once this is done,
12 who's going to get a job? The outside people is going
13 to get the job, not the people existing in the North.

14 When I say I'll give my
15 support to the -- against the pipeline, I'll give it to
16 them 100 percent. I don't want nothing else.

17 The people now, they still
18 live the traditional way. They depend on trapping,
19 fishing, and hunting. Why should we just switch
20 around and adjust them? They do not understand the
21 foreign ways, which is the White man's ways.

22 Like for myself, I had a
23 little education. I do not know exactly the foreigner's
24 way, the White man's way, nor I speak correctly the
25 White man's way. This takes time developing. Like what
26 I mean, you just can't turn from one language to the
27 next language in one night, you just can't turn people
28 around. It is going to take time. We all know that.

29 And in the future I know for
30 sure that most of the people from the South will be

1 employed. Most of them will get all the good jobs.
2 The other jobs like labour, and jobs which is not very
3 good, is going to the Native people, the Northern
4 people for sure.

5 And I wouldn't give my
6 support to the pipeline. I don't want the pipeline.
7 I know that after the pipeline is built, they are going
8 to be talking about the highway again. We can see all
9 that. It's simple. It's development.

10 I would like to say more but
11 I think that other people are waiting to say something,
12 so I'll say thank you. That's all I have to say.

13 (MIKE NITSIZA TRANSLATES ABOVE TO DOGRIB.)

14 THE COMMISSIONER: Thank you
15 very much.

16 (WITNESS ASIDE)

17
18 MARY ANN JEREMICHICA, sworn:

19 INTERPRETER ZOE: The
20 speaker is Mary Ann Jeremichica.

21 THE WITNESS: I am
22 here to say a few things about the pipeline, which is
23 going to go through the Mackenzie area.

24 We Dene people here in Lac La
25 Martre, we are talking against the people -- the
26 pipeline to protect our land. We have seen a lot of
27 damage done to our land and our lives. I have seen
28 what the White people have done to our life. Our old
29 people had depend on the land so much for us young
30 people to make our living.

1 White people have changed our
2 life and make us turn away from the old days.
3 Education, for example, they brought -- which they
4 brought here and made us turn away from the old days.
5 Things like fur, hunting, and fishing were done mostly
6 all year round in the old days, but nowadays which we
7 live now, we are just like stuck to something which we
8 can't go anywhere for hunting, fishing and trapping,
9 like the old people did.

10 Young people nowadays are
11 going for jobs out of town here. They also take off
12 from the parents, who had support them. Their parents
13 have brought them in the poor hard way. Yet the White
14 people has changed the young people's lives. The
15 White people have made them turn against the parents.
16 The White people have also done a lot to my people
17 out here, yet they are trying to make it worse for our
18 children in the future.

19 And you, Mr. -- whatever it
20 is -- have said there will be about 6,000 men working
21 on the pipeline, and mostly of these men will be from
22 the South. If these men come from the South, what
23 will it mean to us young people? It means, if these
24 men come, they will take our young womens away for a
25 year or two. Like the pipeline project will be going
26 on for three years. They will take our young womens
27 away, probably get shack up with them, make them
28 pregnant, and leave them alone after the job is done.
29 What will these young women do? They don't have
30 education. Where will they get the money to support

1 their children, and what will they do for a living?
2 And how will they feed their children to grow up?

3 This is all I want to say.

4 THE COMMISSIONER: Thank you
5 very much. We would like to keep that as an exhibit.

6 INTERPRETER ZOE: I will
7 give it to the Commissioner.

8 THE COMMISSIONER: We would
9 like to keep the document after it is interpreted. Thank
10 you very much.

11 That will be marked as an
12 exhibit and it will form a permanent part of the
13 record.

14 (SUBMISSION OF MARY ANN JEREMICHICA MARKED
15 EXHIBIT C-652.)

16 (WITNESS ASIDE)

17 THE COMMISSIONER: We have
18 got lots of time, I think. If anybody else wants to
19 speak, you are certainly welcome to do so. We'll just
20 sit here for a few minutes and let those people who
21 still want to speak make up their minds about whether
22 they are going to come forward.

23
24 MARIE MOOSENOSSE, sworn:

25 INTERPRETER ZOE: The
26 speaker is Marie Moosenose. She would like to take the
27 time to mention that perhaps the Government may have
28 hired a person to come out to each community to discuss
29 the pipeline matters with the people, she said. That's
30 the first thing she said.

1 She says, we rely on what
2 exists on our land, she said, like the things that we
3 get from hunting, fishing and trapping. These are the
4 things that they depend on. And they also depend on
5 their husbands who do -- who have the chores of doing
6 hunting, fishing and trapping. Without their husbands
7 doing this, they cannot live without -- they couldn't
8 live if their husbands did not do any fishing, or
9 hunting, or trapping.

10 She said at times it was
11 tough, cold and tough for the wives. But when you find
12 your childrens weeping because they need food and a
13 shelter. The womens had to do a lot of fishing, she
14 said, while their husbands were away on a trapline or
15 on a hunting trip.

16 She also mentions that we, the
17 wives, had to do fishing to support our children, she
18 said. And we also depend on our husbands to get -- to
19 do the hunting for us, she said, hunting, fishing and
20 trapping.

21 This is the reason why we are
22 against the pipeline, she said. We cannot destroy the
23 things that we have.

24 She mentions that during the
25 time their husbands are away for trapping, or hunting,
26 or on a long journey, or somewhere, while they're
27 absent from -- well, they're not home, is what I mean.
28 The wives have to -- the wives were the only people to
29 support their children. Their children could not do
30 anything. But as far as -- the children need feeding

1 and heating to live, so the wives have to get the
2 firewood during the cold, and do the fishing, and then
3 do the cooking for the children. And this is the way
4 we were brought up, she said. It was a tough life,
5 but we love our children, and we love our land.

6 We love our land because we
7 survive with it. It gives us life, she said, the land
8 gives us life. This is the reason why we give support
9 -- she says, this is the reason why I give my support
10 to the people who are against the pipeline.

11 During that time I suppose
12 that the Government didn't exist in this country, the
13 time she is speaking about. That is the time when she
14 was thinking about the Government, she said. She
15 needed help, is what she said. She needed assistance,
16 because it was cold. She knew it was cold. And the
17 work was hard, but she still struggled for her life.

18 She love her children. She
19 love her land. The land gives her life. At the time
20 she wanted assistance from the Government, that was
21 the time when the Government didn't exist in this
22 country. It was the time when her husband was away,
23 and she had to do the fishing, cooking, and then get
24 in the firewood to support her children. Since the
25 husband was away, these are the few things that she had
26 to do.

27 She remembers her father who
28 didn't exist very long after she was born. She
29 remember how her father used to live, the traditional
30 way. And then her sister, the same thing, they lived

1 the traditional way. She remembers her father when
2 they used to do some fishing with the handmade nets.
3 These nets were made from the roots, I believe. And
4 the North is a tough life, she said.

5 And now you find, just when
6 you didn't depend too much on the Government, he
7 comes around and bugs you about the land. They want
8 the land, she says. They keep bothering us about the
9 land. They want the land. They want the resource.
10 I mean, it's time that they don't rely on the
11 Government that much. Why do they do that? Why do
12 they bother us about the land, she said.

13 We people, the Dene people in
14 this community, are religious, she said. We believe
15 in God, she said, and that's who we pray to, she said.
16 If God doesn't want the world to exist no longer, it's
17 His doing, she said. And the Government is not God.

18 She also mentions that if her
19 father did exist today, her father lived the tradi-
20 tional ways, and he would -- and her father, if her
21 father did exist today, he would give his support to
22 all the people who are supporting against the pipeline,
23 she said. And that he would also support the people
24 against the Government asking, or repeatedly bugging
25 the people for their land, that the people have the
26 right to, which -- the land is theirs, she said, is
27 ours, she said. And the Government is bothering us
28 for it, she said.

29 And she says, I'll give my
30 support to the people who are against the pipeline, and

Marie Moosenose
Alphonse Simpson

1 I will say no to the pipeline. And that's all that I
2 want to say, she said, that I wanted to mention to you
3 people.

4 THE COMMISSIONER: Thank you
5 very much.

6 INTERPRETER ZOE: And also
7 she would like to include this, the pipeline being --
8 destroying the land, the things existing in the lands.
9 They would become a problem to the people, she said.
10 And that she will not -- she would like -- she would
11 not want to see her land being destroyed, and whatever
12 exists on the land.

13 So, she will give her support
14 to the people who are struggling against the pipeline.
15 That's final, that's all she has to say.

16 THE COMMISSIONER: Thank you
17 very much.

18 (WITNESS ASIDE)

19 THE COMMISSIONER: Well,
20 Ladies and Gentlemen, is there anybody else who would
21 like to speak before we adjourn the hearing?

22 ALPHONSE SIMPSON, sworn:

23 INTERPRETER ZOE: The
24 speaker is Alphonse Simpson. Alphonse just mentions
25 that -- he said that there are things that has been
26 discussed here are the right things to discuss, he
27 said.

28 People that make their
29 speeches before me, he said, these people are talking
30 the truth words, and I support them very much who are

1 strongly against the pipeline, he said.

2 Also from -- with other
3 thoughts, or there were some other people, they
4 mentioned these hearings. Without that -- with his
5 own mind, he had that in mind before the hearings, he
6 said. He simply wanted to support the people who are
7 struggling against the pipeline. This is what he is
8 saying.

9 He's not here to make a
10 lengthy speech, but he would like to speak just to
11 support the people.

12 He also would like to say that
13 -- when talking about the pipeline, he said, which is
14 not very good, he said. The pipeline will only cause
15 hassle to the people here, he said, and the people
16 who -- the people who are involved in this pipeline.
17 They could simply find other ways of transporting these
18 gas and oil to other countries, he said. It's simple
19 for the Government, or these gas companies, to build a
20 railroad to transport their gas and oil to the outside
21 country. If the road is built to transport the gas
22 and oil, it will be cheaper, he said.

23 He said, the people that made
24 a speech before him have mentioned most of the things
25 that he wanted to say. So these are the few things
26 that he wanted to talk about, the railroad especially,
27 he said, he was talking about.

28 He didn't want a lengthy
29 speech, but he would like to say that he will give the
30 support to the people who are struggling against the

1 pipeline, the people who are opposing against the
2 pipeline. He will give his support to them. And that
3 is all that he will say for now.

4 (WITNESS ASIDE)

5
6 CHARLIE JEREMICHICA, sworn:

7 INTERPRETER ZOE: The person
8 speaking now is Charlie Jeremichica.

9 CHARLIE JEREMICHICA: First
10 of all, I would like to introduce myself that I am the
11 Co-Op Manager here in Lac La Martre. This is my first
12 time speaking on this type of meeting. But, first of
13 all, I would like to say a few things about the
14 pipeline, land, and the people.

15 I would like to support my
16 people about the land. And I'm aware of the pipeline
17 not to be built up across the Mackenzie area, so that
18 the land wouldn't have to be destroyed, and also the
19 animals and the wildlife, and other things. A hundred
20 percent I agree with what the people have said about
21 the pipeline not to be built up in our land.

22 We are talking against the
23 pipeline because we want to protect our land and
24 wildlife. A lot of things have destroyed -- a lot of
25 things are going to have to be destroyed if the
26 pipeline has been built.

27 But, anyway, the people here
28 have lived here long enough, but things haven't been
29 changed yet. But nowadays people live in the
30 community, they don't move around like they used to in

1 the old days.

2 So then I wanted to say I
3 agree with the people, what they have said before me,
4 and I was listening to them, which I was supposed to
5 say things, and this is the first time I've been
6 talking in this community and in this meeting. So I
7 don't really have much to say, but I would like to give
8 thanks to all the people here, what they've said, and
9 what we heard.

10 So, now, that's all I have to
11 say, but the main thing is the pipeline. I am not
12 interested in the pipeline to be built up. So, that's
13 all I have to say.

14 THE COMMISSIONER: Thank you.
15 I wonder if I could have your written statement, Mr.
16 Jeremichica, and it will form part of the record of
17 the Inquiry. Thank you.

18 (SUBMISSION OF CHARLIE JEREMICHICA MARKED
19 EXHIBIT C-653.)

20 (WITNESS ASIDE)

21 THE COMMISSIONER: Does
22 anyone else wish to say anything before we adjourn the
23 hearing?

24 INTERPRETER ZOE: Mike
25 Nitsiza would like to make a speech.

26 THE COMMISSIONER: Yes, by
27 all means.

28 MIKE NITSIZA, sworn:

29 MR. NITSIZA: Yes, Mr.
30 Judge Berger, I would like to make a speech.

1 THE COMMISSIONER: Yes,
2 please, by all means.

3 MR. NITSIZA: First of all, I
4 would like to say thanks to Mr. Berger for coming in
5 to hear from the people of Lac La Martre here. And my
6 name is Mike Nitsiza.

7 I joined in the settlement
8 this year in February. I just moved back here in Lac
9 La Martre to do the maintenance here for the settle-
10 ments.

11 I am also support those
12 people that are against the pipelines going through the
13 North here in the Mackenzie District.

14 Why am I against the pipeline?
15 Why, it's simple, simple to know that our land has been,
16 already been destroyed by fire and by polluting our
17 lakes, our clear water. This is why I am against the
18 pipeline.

19 I guess this is the reason
20 why all these people here are against the pipelines.

21 Those forest fires that I knew
22 from the past, last five years ago, when we had the
23 forest fire about five miles away from the settlement
24 here in Lac La Martre, and we phoned the Forestry,
25 the Fire Department, and asked them to control this
26 fire. And then what they said was that they wouldn't
27 put the fire out because we Dene people were careless
28 about this forest fire, that's what they told us, but
29 which is not true. We care about our land.

30 Even the last couple of weeks

1 ago, there's been about -- a forest fire a little north
2 and from here, and it's been burning about hundreds of
3 acres lands, and it finally dies out by that rain we
4 had.

5 The Government don't care
6 about our land. They let it burn. They let it burn
7 by itself.

8 And this is why they want all
9 the money, but money doesn't mean much to us Native
10 people. Our lives, we are dependent on our land.

11 And in Yellowknife, there is a
12 great danger of arsenic in Yellowknife. We Native
13 people, or I'm sure the Native people, us Dene from
14 Detah and Yellowknife have not polluted the lakes. And
15 what does the Government do about it, nothing. They
16 just sit back and see what happens. And see if the
17 Native people make any movements out of it, but none
18 has been done about it.

19 I have been working for the
20 Indian Brotherhood as a field worker and I know what's
21 happening. And I have been to lots of communities,
22 I have been talking to lots of leaders in different
23 communities. I support all those leaders that are
24 against the community -- I mean they are against the
25 pipelines.

26 And there is also, there is
27 another thing, during the last 15 or 20 years ago,
28 I hear from the older people, and they said they could
29 see all those dogs there, and those cliffs there,
30 there used to be lots of water, -- lots of water.

1 But now every year, each year the water is going down.
2 Where does it goes to? Where does it goes to -- it's
3 easily can be, because it goes to the living things.
4 People drink them, animals, all the living creatures in
5 the world, all the plants, and certainly you people
6 know that, realize that.

7 But the mine that they have,
8 and some old mines, in the gold mines, they dig up all
9 the holes, polluted all the lakes, and then it's
10 filled with water. That's where all the water goes.

11 And people who are born every
12 years, new childs is born every years, and getting
13 less water. That's where all this water is going
14 to.

15 And I support those Dene
16 people in other communities that are against the
17 pipeline. And also they have been destroyed, all the
18 land, and yet they still want pipelines which will
19 destroy, destroy our land, our life. There already
20 has been too much, lives been taken for protecting us.
21 They won't -- after destroying our land, they won't
22 even give us back all the plants, and all the animals,
23 that they have destroyed. They won't even give us
24 back the A.I.M. leader, which is American Indian
25 Movement, the great leader, Mr. Nelson Small Legs, Jr.
26 back alive to us.

27 And I thank you people for
28 coming here and listening to me, and this is all I have
29 to say. Thank you.

30 (WITNESS ASIDE)

1 THE COMMISSIONER: Well, is
2 there anybody else that would like to speak tonight?

3 MARIE TLOKKA, sworn:

4 INTERPRETER ZOE: The person
5 speaking now is Marie Tlokka. She would like to make
6 a speech briefly.

7 First, I would like to say
8 that if the pipeline goes through, and if anything
9 happens to the pipeline, it will simply destroy the
10 games that they depend on, the furs they depend on, and
11 the wildlife. If these things are destroyed, there is
12 nothing that they can live on, because they depend on
13 the things that exists in the land. They are resource-
14 ful. They do not have any education, and they cannot
15 ask for jobs. And so they rely on these things. And
16 if they are destroyed, there is no chance that they can
17 live.

18 The reason that she supports
19 the people that are against the pipeline is simple.
20 They want to save the land and the life of others
21 before it is destroyed. And you will say no to the
22 pipelines. And that is all that she has to say.

23 (WITNESS ASIDE)

24 THE COMMISSIONER: Well,
25 Ladies and Gentlemen, --

26 LLOYD SIMPSON, sworn:

27 INTERPRETER ZOE: The person
28 speaking now is Lloyd Simpson.

29 He mentions that -- he says
30 that we have a beautiful country, and we love our

1 country. He only wish not to see the pipeline destroy-
2 ing it. He doesn't want to see the pipeline destroying
3 what the Dene people have. He will also say no to the
4 pipeline. He will give his support to the people who
5 are against this pipeline. And that's all he has to
6 say.

7 THE COMMISSIONER: Thank you
8 very much, sir.

9 (WITNESS ASIDE)

10
11 THE COMMISSIONER: We have
12 been here since this afternoon, and we have heard from
13 thirty-one of you older people and younger people, men
14 and women, who live here in Lac La Martre, and that
15 certainly has helped me to understand the way you live
16 and what your hopes are and your fears are for the
17 future, and those are the things that I have to know,
18 and those are the things that it is important that the
19 Government should know.

20 So, I am glad that you all
21 came today. I'm glad that you were prepared to sit
22 here in public and tell me, and tell your friends and
23 neighbours, and through me the Government of Canada,
24 how you feel about the proposed pipeline and the
25 energy corridor, and the changes that they may bring.

26 Now, leaders of the Native
27 people of the North, leaders of the Dene people, come
28 to Yellowknife to tell me there what the Dene people,
29 what they think, about the proposed pipeline and
30 energy corridor, and of course I listen to them and I

1 give great weight to what they say. But let me tell
2 you that it helps me to understand how you feel, and
3 how you think about these things, when I have the
4 chance to come to your villages, just as I have come
5 to Lac La Martre today, because when you see the
6 village, when you have a chance to hear from the
7 people themselves, it gives you a deeper understanding
8 of why you feel the way you do, than I would ever get
9 if I just sat in Yellowknife listening to the people
10 who come there to talk to me.

11 I will finish my hearings
12 in the North at the end of September, and then I will
13 write my report, and hand it to the Government of
14 Canada, and after that it will be laid before
15 Parliament and you will hear about it then. Remember,
16 all that I can do is make recommendations to the
17 Government of Canada. It is the Government of Canada
18 in Ottawa that must decide whether a pipeline will be
19 built, but you can rest assured that they will be told
20 how you feel about it, that they will be told the
21 thoughts that you have expressed here today about the
22 pipeline and the energy corridor.

23 Lac La Martre is a beautiful
24 place and I and all of those who came with me today
25 are glad that we had a chance to come and to be here,
26 and I want to thank all of you who attended the hearing
27 today, and those of you who spoke.

28 And it is 1:00 o'clock and I
29 guess I should adjourn the hearing until we reconvene
30 at Rae Lakes tomorrow. But thank you all again.

(ABOVE INTERPRETED BY INTERPRETER.)

1 JIM GREEN, sworn:

2 MR. GREEN: Okay, I am
3 sorry for this interruption. I just wanted to --

4 THE COMMISSIONER: Right,
5 fine, go ahead, Mr. Green.

6 MR. GREEN: I wanted to
7 wait until everyone else had spoken, and I don't know
8 why it was, but I have been kind of afraid all night
9 to say what I wanted to say, and I don't know why. I
10 think maybe it's because -- it may be a couple of
11 things, maybe I was going to be the only White guy
12 talking here tonight, or that I was going to be
13 speaking against something that Southern people, where
14 I come from, have devised and made up and were trying
15 to do in the country, in this northern country.

16 But I've been -- I've been
17 vacillating about it all night. I've been going back
18 and forth. I've been afraid of what I was going to
19 say, and I suppose that's why I messed things up, and
20 didn't say it until after everything had closed, or
21 didn't, you know, say I wanted to say anything, because
22 I was sort of afraid to come out.

23 But I had some things I wanted
24 to say, and I wrote them down last night, and I wrote
25 them down before anybody said anything tonight, and I
26 just felt that I had to say these things for myself,
27 as well as anybody else, so that I can look at myself
28 tomorrow. And I'm sorry for causing a -- for not
29 doing it when everybody else was talking, but I would
30 like --

1 THE COMMISSIONER: Just take
2 your time, because we've got lots of time. I just
3 thought no one else wanted to speak.

4 MR. GREEN: Okay; I would
5 just like to take this time.

6 THE COMMISSIONER: We are all
7 right where we were twenty minutes ago, so carry on.

8 MR. GREEN: Really, okay.

9 THE COMMISSIONER: Carry on.

10 MR. GREEN: I am obviously
11 not Dene. I don't have a Dene language, a Dene mind,
12 or a Dene education.

13 When I was a young boy, I
14 used to wish I was an Indian, and I saw myself riding a
15 horse and shooting lots of buffalo, and being a real
16 big guy. I don't do that anymore.

17 I am a White man, and I found
18 that I can live with being a White man, and I can
19 accept that. I am a White man. I am a transplanted
20 European White man, but I was born in this country.
21 My father was born in this country, and my father's
22 father was born in this country. Canada is my home;
23 no place else. This is my home.

24 And we are here today to talk
25 about a pipeline. We are also here to talk about
26 people. And I think one of the reasons that I have
27 been able to -- and I don't know why I was so afraid to
28 talk now that I've started talking -- but I think one
29 of the reasons that I've been able to talk is because
30 I've heard so many people tonight talking that I've

1 never heard talk before, and talking from their hearts,
2 and talking what they really feel about something that
3 is very important. And so I am talking about my home
4 too. Canada is my home.

5 This pipeline we are talking
6 about is the latest example, I think, of a long series
7 of mistakes that new people in this country have made,
8 because they are thinking more about money than they
9 are about people. I think this pipeline is an another
10 example of a mistake that could be made, that could
11 destroy what little is left of the country that I call
12 my country, and the country that I call my home.

13 And I know -- I know that I
14 don't feel as close to it, I don't know why, but I
15 know that I haven't got the closeness or the attachment
16 to it as Native people who have lived with it for
17 thousands of years, but it's still my home, and I don't
18 want to see it destroyed. I don't want to see things
19 go on and on and on until we've got nothing left,
20 because, like, these people are thinking about their
21 children. I'm thinking about mine. And I think all
22 of us in the South should think about ours as well.

23 I guess the whole thing began
24 a long time ago with our ancestors coming to this
25 country. They took the cream off the European continent,
26 then they came to this country, and they took the top
27 off of this country, and they made money as fast as
28 they could, and the whole process of manifest destiny,
29 and it just went on and on and on until today, and look
30 what's left in North America. Not very much.

1 And all the time we were
2 right, we were right the whole way. God was on our
3 side. We were right. The Indians didn't have the
4 technology to develop the land, to develop the
5 resources, so we did it. And we put all the profits
6 in the bank.

7 Looking back on it, as far as
8 I can see, the White North American's reaction to this
9 country was fear. They were afraid of starving. They
10 were afraid of the savage Natives that were roaming
11 in the country, and they were afraid of the unknown
12 wilderness. And it looks like this same reaction is
13 carried on right to today, that we still want to control
14 the world, the weather, the earth, all the living
15 things on it. It seems like we see it as a triumph to
16 conquer the wilderness and control everything that
17 lives in it.

18 And I know this isn't a very
19 popular thing to say, but I think we've been wrong,
20 right from the start, I think we've been wrong. I
21 think we should have been learning to live with things,
22 like in harmony with everything else. We should have
23 been developing a lifestyle that would complement
24 everything else, that would complement all other living
25 people, and all other living things on the earth. And
26 I think in that way we could have had some hope of
27 survival. But I think we blew it.

28 Looking back on it, it looks
29 like we had to conquer it, we had to take over control,
30 and get some gain from that control. And it looks

1 like our gain meant piling up of material things and
2 money, things that we recognize as a source of power,
3 power to determine the direction of affairs of things
4 on earth, of other people, and all living things on the
5 earth. Well, even right now it is going into space.

6 And it's happened. Look what
7 we've done on the North American continent in two
8 hundred years. And look how it was, when Europeans
9 first came to this country, and people had been living
10 there on this continent for thousands and thousands of
11 years. And, sure, it might have been tough, but they
12 had been making it, and it might have been desperate
13 sometimes, and some people might have starved some-
14 times, but they were living with the things the way
15 the things were, and they were making it. And sure,
16 they might have had inter-tribal wars and all those
17 things that we know about, but they didn't write it
18 off. And it looks like that we might be doing it.

19 So, we came along and in only
20 two hundred years, and they've been here for thousands
21 and thousands of years, so we conquered the wilderness.
22 We overpowered the people who were living here; we
23 fenced it in; we grazed it; we logged it off; we dug
24 holes in it; we blew holes in it; we levelled it off;
25 we cemented it over; and it got to the point where we
26 had to create National Parks -- National Parks -- so
27 that we had something left to look at. Something to
28 remind us of how it used to be, or maybe how it could
29 have been.

30 And all this time we had so

1 much trouble with the Indians. They didn't give up.
2 They kept coming back. The vanishing race we called
3 them. The vanishing race that kept not vanishing.
4 Now, we tried; we declared them savages, heathens,
5 non-citizens, wards of the government; we pushed them
6 aside, and we developed the hell out of this country.

7 So, now, it looks like we have
8 to finish the job. It looks like there's to be no end
9 to this madness. There'll be no end until we die of
10 lack of food, lack of water, lack of air, under garbage
11 heaps that we make ourselves.

12 I don't think that anything
13 the Dene people have to say will stop the pipeline.
14 What they have to say might stop it, but not for the
15 right reasons. I think that politically it might have
16 some influence and it might stop it because of
17 politics. But it should be stopped in the name of
18 sanity, in the name of their children, and our
19 children, and your children.

20 I got a quote from Aquisoni
21 Notes, which is our Native newspaper from the States.
22 It says:

23 "An Indian woman once sent this message to the
24 leaders of the European people. She said, 'When
25 you have polluted the last river and have caught
26 the last fish and have cut the last tree, it's
27 too bad that then and only then you will
28 realize that you cannot eat all the money that
29 you have in the bank.' "

30 Now, it's kind of a flat

1 statement, and everybody has heard that kind of things
2 before, but it's pertinent. I mean, why make a pipeline
3 when it could wipe out what little is left. So, the
4 question is not whether the western world would
5 continue without the Indian people. The question is,
6 will the Indian people be able to carry on living and
7 survive on this land, whether their world may very well
8 be the only world left. And I don't say that
9 romantically or unrealistically. I think it's very
10 possible, the direction we are going.

11 I began by saying that I am a
12 White man, and so I had to speak about the pipeline as
13 a White man. And then I went on to support the Dene
14 people, who have been speaking to you about the
15 pipeline. They have been speaking to you about the
16 pipeline for months.

17 And I found that I had to say
18 this tonight because what they've been saying -- what
19 they've been saying -- what I've been hearing they've
20 been saying, and what I've been reading they've been
21 saying to you for months, it just makes sense. It just
22 makes so much sense that I just can't see it any other
23 way. They're thinking about their children. And I
24 think about my children. And when I hear what they're
25 saying about -- what they think about -- what they're
26 afraid about the future of their children, I'm afraid
27 of the same things. Rather than my children grow up in
28 the North, as they are now, or in the South, or any-
29 where in North America, or anywhere in the world, I've
30 got the same fears for them. And so I have to agree

1 with what they're saying.

2 They are thinking about the
3 future of the whole people. Now, when they talk
4 about that, they are talking about the future of the
5 whole Dene people. Well, I am thinking about the
6 future of all people, and if we carry on this craziness,
7 I really can't see how we got much chance. I just can't
8 see that they could be wrong. They're right. It's not
9 money, or oil, or gas that we should be thinking about.
10 We should all be thinking about our children.

11 Well, I am thinking about my
12 children when I ask you, and the Government, and the
13 people of this country to stop and think awhile.
14 Maybe we don't need this pipeline next year. Maybe we
15 don't need it in five years. Possibly we don't need it
16 at all. And it's what these people have been saying
17 all along, and I just have to agree with them. Maybe
18 we should just stop while there is something left.
19 Maybe it could save us all.

20 And that's all I have to say
21 is that I hope that you and the Government of this
22 country listen to them well, because for some funny
23 reason, they seem to be the only people that are making
24 sense, and they are talking about our ultimate
25 survival, and the survival of my children, as well as
26 their children, instead of talking about dollars. And
27 I support their position. Thank you.

28 THE COMMISSIONER: I would
29 like Mr. Green's statement marked as an exhibit.

30 (SUBMISSION OF MR. JIM GREEN MARKED EXHIBIT C-654.)

Chief Beaulieu

1 THE COMMISSIONER: Thank you,
2 Mr. Green.

3 (WITNESS ASIDE)

4 INTERPRETER ZOE: Chief
5 Beaulieu would like to say something.

6 CHIEF BEAULIEU: Okay.

7 THE INTERPRETER: Chief
8 Louis Beaulieu would like to take the time to say that
9 he would like to say thank you to you, Mr. Berger, and
10 the people, all the people who attended the meeting
11 here.

12 It is good to have you here to
13 listen to what the people have to say, and the feeling
14 that they have against the pipeline.

15 Now that you have listened
16 to the people, the speeches the people has made, from
17 this you can perhaps see or understand how the people
18 feel about this pipeline, which will effect all the
19 Dene people.

20 Our people, they are pleading,
21 he said. And they are trying to say things with their
22 own heart, he said. And the people wishes that you
23 will also support them when you present the papers to
24 their Government.

25 So, he would like to say
26 thank you for everybody that attended the meeting, and
27 that the meeting is now adjourned.

28 THE COMMISSIONER: Thank you,
29 Chief.

30 (PROCEEDINGS ADJOURNED TO AUGUST 13, 1976)

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Community 73

AUTHOR	
Mackenzie Valley pipeline inquiry:	
TITLE	
August 12, 1976 Lac La Martre	
DATE DUE	BORROWER'S NAME
OCT 19 1976	NWT
	used - ref.

347
M835
Community 73

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A
RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS
CROWN LANDS WITHIN THE YUKON TERRITORY AND
THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY
THAT MIGHT BE GRANTED ACROSS CROWN LANDS
WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND
ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION,
OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE
PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Rae Lakes, N.W.T.

August 13, 1976.

PROCEEDINGS AT COMMUNITY HEARING

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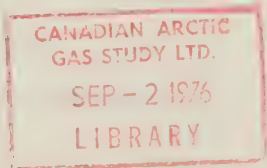
APPEARANCES:

Michael Jackson, Esq., for Mackenzie Valley Pipeline Inquiry;

Darryl Carter, Esq., and
Al Workman, Esq., for Canadian Arctic Gas Pipeline Limited;

John Burrell, Esq., for Foothills Pipe Lines Ltd.

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August 13, 1976.

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Well, I'll

call our hearing to order. I think you know why I'm here. I am Judge Berger and I am here to find out what you think about the Mackenzie Valley Pipeline.

There are two companies, Arctic Gas and Foothills Pipelines that want to build a pipeline to bring gas from the Arctic Ocean to the big cities and industries in southern Canada and the United States. That pipeline, if it were built, would be built along the Mackenzie Valley.

Now, the Government of Canada has not decided whether they will let the companies build a pipeline or not. Before they decide, they want to know what you think about it and that's why I'm here, to find out what you, the people who live here in the North, think about the idea.

I think I should tell you that the government is going ahead on the basis that if a gas pipeline is built, then an oil pipeline will be built after the gas pipeline. So that what we are considering is an energy corridor along the Mackenzie Valley that would carry gas and oil; a gas pipeline buried beneath the ground and an oil pipeline elevated above the ground.

Now, I asked representatives of the companies that want to build the gas pipeline to come here with me today so that they could listen to what you had to say and so that you could later on ask them any questions, if you wanted to. Now,

1 they want to build a gas pipeline and the gas pipeline
2 along the Mackenzie Valley, if it were built, would
3 be the largest project every undertaken by private
4 enterprise in the history of the world.

5 It would take three years
6 to lay the pipe, six thousand workers would be needed
7 to build the pipeline and if the pipeline were built,
8 there would be expanded exploration by way of seismic
9 crews and seismic exploration activity throughout
10 the Mackenzie Valley and extending onto the land on
11 both sides of the Valley.

12 Now, it's not up to me to
13 decide whether this pipeline should be built or not.
14 That is for the Government of Canada. It may be that
15 in the national interest it will have to be built.
16 It may be that it will not have to be built. But
17 before the government decides what to do, they want
18 to know what you think about it and that is why I
19 have been to over thirty communities along the route
20 of the pipeline, along the Mackenzie Valley to hear
21 what the people, Indian, Metis, Inuit and White
22 people to hear what all of them think about it.

23 That's why I'm here today.
24 Let me put it this way, I'm not here to tell you that
25 the pipeline is a good thing and I'm not here to tell
26 you that it's a bad thing. If it is built, it will
27 bring changes to the Mackenzie Valley and--I'll
28 explain it in this way. I'm not here to tell you that
29 the pipeline is a good thing and I'm not here to tell
30 you that it's a bad thing. If a gas pipeline is built

1 then an oil pipeline will follow it.

2 If a gas pipeline is built,
3 there will be opportunities for people living here
4 in Rae Lakes to work on the pipeline, to have jobs
5 on the pipeline and that will mean that they will
6 have a chance to earn money as long as work on the
7 pipeline lasts. As I told you, there will be
8 increased exploration for oil and gas throughout
9 the Mackenzie Valley and beyond if the pipeline
10 is built.

11 So, I want to know what
12 you think about it because I have to report to the
13 government and tell them what you think about it.
14 So, I'm here to listen to you. I want to know
15 about the way you live, about your hopes for the
16 future, for yourselves and your children, because
17 we cannot understand the impact of large scale
18 frontier development here in the North unless we
19 understand what your attitudes are toward industrial
20 development.

21 I didn't come all by myself as you
22 will have noticed and these young people with the
23 masks are just taking down everything that I say
24 and that you will say on tape so that it can be
25 typed up and then we will send the written record
26 of everything that is said here today to Rae Lakes,
27 to Chief Arrowmaker, so that you will know--you will
28 have a written record of everything that was said
29 today.

30 These other people that came

with me are from the CBC's northern broadcasting unit which broadcasts on the radio each evening. Joe Tobie broadcasts in Dogrib. Louis Blondin who broadcasts in Slavey, Jim Sittichinli who broadcasts in Loucheux, Abe Ookpik who broadcasts in Eskimo and Whit Fraser who broadcasts in English and in addition to them, there are some people from newspapers and magazines in southern Canada, because people throughout Canada want to know what is going to happen in the North, want to know what you think about it.

I've talked enough now and I'll ask Chief Arrowmaker to begin, if you would Chief.

MADELINE CHOCOLATE, sworn as interpreter.

PETER ARROWMAKER, sworn as interpreter.
(MADELINE CHOCOLATE TRANSLATES ABOVE INTO DOGRIB)

CHIEF ARROWMAKER, sworn:

THE INTERPRETER: We are here today. We have just heard what Judge Berger has just said. He said, the subject we are going to talk about is the gas pipeline. We have often, in the past, looked forward to talking to or meeting a representative of the government and now Judge Berger is here and whatever we have on our minds we should say. If we want to talk about fishing, we should speak about fishing, hunting, trapping, whatever is on their mind.

We lead a very hard life, he says. We go hunting on the winter road and when

we do go hunting, we see very many cariboo on the winter road. He says, we are not only speaking for ourselves, we are speaking for our kids and our future kids. He said, whatever we have to say here today, we should be speaking for our kids in the future.

He says, like I said, we had often wanted to meet a representative of the government and now that you're here, maybe we can say all that we had on our minds and he says, seeing as I've said enough, maybe I can say some more again before the end of the meeting.

The government has been very good to us, he says. There were times when they had no money and the government stepped in and gave them welfare and gave them family allowance and whenever they wanted it, they gave them aid. When this pipeline should be built, he says that there will be jobs for a lot of people. We should be thankful.

But then again, we don't really want this pipeline, he says. That is about all I have to say. The people who are sitting next to me will be coming up to say their speech.
(WITNESS ASIDE)
THE COMMISSIONER: Thank you Chief.

THE INTERPRETER: Now that you are here, I would like take advantage of this opportunity and say a few words to you.

THE COMMISSIONER: Could I have your name?

THE INTERPRETER: Philip Zoe.

PHILIP ZOE, sworn:

THE INTERPRETER: He says, he'd like to welcome you here in Rae Lakes and that he's glad you are here listening and he also said that their way of living consists mostly of hunting, fishing and trapping and he says, life isn't very easy. The land here has been very good to us and has provided all they needed like fish and meat.

The gas pipeline, he says it's too close to us. We don't want it. We don't want it at all. During the winter it's very cold and he says often life isn't very good out here. Sometimes when they haven't got anything, they have to go out in the bush and get it. He says, that's all I have to say.

(WITNESS ASIDE)
BRUNO APPLE, sworn:

THE INTERPRETER: First I'd like to introduce him. That's Bruno Apple and he thanks you for being here and for the people coming to listen to what the people have to say. Life hasn't been very easy in the past and it's unlikely it will be any easier in the future.

He says he'd like to say a few words on the pipeline. He says, this land here provides all the meat and fish and everything that they need to live on and he says that we hate to see all these things go when the pipeline gets through and he also said that our real parents have long

1 deceased and this land is like our own father and
2 mother. They provide all the meat and fish and
3 everything that they need.

4 He says, out here it's very
5 cold and during the winter they build a winter road
6 from Rae to Great Bear and sometimes when they go
7 hunting on the winter road, they rarely see any
8 cariboo at all on the road. When they go hunting
9 around that area, they hardly see any moose or
10 cariboo. He says, even if they catch small, little
11 animals, he says they still live on that.

12 This pipeline that they are
13 talking about building, they shouldn't build it too
14 close to where the animals live. We, who live this
15 way of life, like living this way, he says. We don't
16 want to see this pipeline built. Even when they go
17 hunting in the winter road, they hardly come across any
18 animals but if this pipeline should get across the
19 Valley, he says, it's unlikely they will see any
20 animals when we go hunting near it.

21 If this pipeline should get
22 through, there's going to be a lot of people here.
23 When this pipeline gets through, it's going to be
24 like the end of the world here. He says, when we
25 have forest fires here, they are not small forest
26 fires. They are large forest fires. They destroy
27 a lot of land. He says these animals here that are
28 on the land, he says they live off of them and even
29 if you give them money, the money won't replace the
30 animals that are gone.

This land here provides all fur bearing animals and whenever they go trapping, they get their money off the fur. He says, though the money won't last very long, he says we're still against this pipeline. He says, this land here has been very good to us. The little kids here who are now out with their mothers, like the little babies and little boys who are out playing, then in the future they're going to need this land to live on.

He says, we love our kids and if this pipeline should be built, the pipeline is going to sweep the animals away from this land. He says, I have said what was on my mind. I have attended a lot of meetings here in the Northwest, he says, and we have often at the meetings talked about not having any big projects go through on the land.

He said, this pipeline, they have made up some--he said that they are against any development on the land. He says, we, who live off this land, don't want the pipeline at all. He also said that the White men don't live off the land like we do. So, it's not important to them whether they have this pipeline or not. He says he wants to thank you for listening to what he just said and he said there's a lot of people here who would also like to speak, so that's about all he's going to say and maybe at the end of the meeting he'll say another few words.

(WITNESS ASIDE)

THE COMMISSIONER: Fine.

1 Thank you very much.

2 HARRY SIMPSON, sworn:

3 THE INTERPRETER: Harry
4 Simpson. He says he'd like to welcome you here to
5 Rae Lakes and that he's happy that you would hear
6 his speech.
7

8 He says that when fall comes
9 around it gets very cold up here and he says it's
10 very hard when they go off in the bush and he says
11 this pipeline that they are talking about; sometimes
12 during the winter it goes to about sixty-five to
13 forty below and it won't be good out here for the
14 pipeline.
15

16 He says all the people here
17 that are with me, they also come around with their
18 families and their kids and they go off in the bush
19 around the end of September and he says, by that
20 time it's very cold and sometimes when it gets really
21 cold you can see the rocks just crack and break and
22 that also goes for some trees he says.
23

24 He says it gets very cold
25 out here during the winter and sometimes when they
26 go off to their nets, sometimes they catch about
27 five to maybe four fish and if other families don't
28 have anything to eat, they would share this fish
29 that they catch. We love this land that we are
30 living on and because we love it, he says we teach
our little kids who have gotten to the age where
they can go hunting and go in the bush with their

1 fathers and they teach them their way of life.

2 It's because of our kids
3 that we don't want this pipeline to go through.
4 He said on your way up here I'm sure you must have
5 looked out the window and seen all the little lakes
6 and waters as you came up here, he says, and when
7 winter comes it gets very cold up here and if they
8 should build this pipeline, it's liable to freeze.

9 When the cold winter comes,
10 not only his family leaves for the bush but a lot
11 of other families leave together and when everyone
12 needs help, why they all help one another. If this
13 pipeline should go through, he said it's going to
14 be hard to live off the land. He says that he is
15 happy to see you here today. He thinks now the
16 government will get some sort of idea how the people
17 live out in the bush. That's all he has to say.
18 There's some other that would like to speak too.

19 (WITNESS ASIDE)
20 ANDREW GON, sworn:

21 THE INTERPRETER: That's
22 Andrew Gon and he said this land that we're talking
23 about, he says, we love this land. Often there is
24 some White people that would come here and work on
25 the land and then whenever they object, those people
26 would sort of ignore them and not listen but he said
27 now that you're a representative of the government
28 and he said he's happy that you've got an open ear
29 and will listen to them.

30 This land that we are living
31 on, he says, we love this land. That's why we talk

1 about it all the time. We love this land that we are
2 living on. Not only do we live off this land, the
3 animals and the trees also live off this land. I
4 have been living here for more than sixteen years and
5 in all the years I have been here, I have seen a lot
6 of forest fires and I have also, in my time, seen
7 a lot of animals.

8 We live off this land.
9 That's why we talk about this land all the time.
10 When you see this land being destroyed, you are
11 also seeing the government's money being destroyed
12 too. All the places where we go hunting and fishing
13 and trapping is being destroyed. Now, there's not
14 very many pieces of land which you can live off.
15 We were living here. We have a lot of little kids
16 and little babies. Should they grow up or after they
17 grow up they are going to want to go hunting and
18 fishing and trapping and if this pipeline should get
19 through, they are going to have nowhere to go fishing
20 and hunting and trapping.

21 That also goes for the
22 animals. If the pipeline should go through, there'll
23 be no more animals for our kids to hunt. I'd like
24 to thank you all who have come to listen to what we
25 have to say.

26 THE COMMISSIONER: Thank you
27 very much.

28 THE INTERPRETER: He says
29 we should all look upon ourselves as friends and
30 whatever is on our minds, we should be able to speak

1 out without having to hold back.

2 THE COMMISSIONER: Right.

3 THE INTERPRETER: I wish
4 all of us were here to take the opportunity of your
5 being here and say all that's on their minds. He
6 said, I'd like to tell you a short story about the
7 time when they first handed out five dollars for
8 Treaty money.

9 He said when the White man
10 first came up North, as they made their way up North,
11 they built roads to as far as Great Bear and he
12 says we were about the last ones to whom they
13 visited. After a period of about four or five years
14 they finally went to Rae and got their Treaty money.
15 Before the White man came here he said they had
16 no policemen as well. So, when the Bay managers
17 came up here, they sort of took the role of the
18 policemen.

19 They had this meeting. They
20 all talked about it and Murphy was voted Chief.
21 When they first talked about signing the Treaty, he
22 had said that we shouldn't sign this Treaty because
23 they might--I'd like to finish what I was saying.
24 He said when they first had this Treaty, Murphy
25 had said that they didn't want to accept this Treaty,
26 this five dollar for Treaty because after they sign,
27 the government people might say the land is off-
28 limits to them and but after the father with whom he
29 was then talking to, Murphy then talked to him and
30 said to accept it or something like that. So, he

1 accepted it and signed the Treaty.

2 At the meeting, he said
3 everything that they talked about had to come to
4 his approval first but it didn't. They further
5 talked and said only when the river runs backwards
6 and the moon goes black, only then will they submit
7 this land to the White people. Only after he said
8 this would they listen to him and then he signed
9 the Treaty.

10 At this meeting he said
11 that before he signed he wanted so much land and
12 that for his people to use. When they had this
13 meeting, he also said to these people that from
14 Providence to as far as Barren Lands,
15 that's how much land he wanted the people to use.
16 He had also said that no White people are to come
17 and just help themselves of the land. He says,
18 we are not the only ones who went out on this land.
19 He says there are a lot of people here who come
20 and go all the time. We love this land, he said,
21 because we like our way of living and this land
22 provided everything that they need.

23 Before White men came here,
24 they had no system at all and they just lived
25 whichever way they liked to live. He's talking about
26 Edzo and when he made Peace Treaty with the Akaitcho.
27 This is the big thing that Edzo has done for us.
28 He says we should be thankful for saying what we
29 had to say and talked to one another as friends.
30 They are happy to say what they have to say to you.

1 You are a representative of the government and
2 whenever they come out here, they are happy that
3 you're here. When you make your reports to your
4 big boss, maybe you don't tell them everything that
5 we've said but he says, we are still thankful for
6 what little that you've said.

7 So, maybe after the
8 meeting when we're finished here, before you leave,
9 maybe you could come into our homes and see how
10 we live and see what sort of food we eat. Thank
11 you.

12 THE COMMISSIONER: Thank
13 you sir.

14 (WITNESS ASIDE)

15 AMIN TAILBONE, sworn:

16
17 THE INTERPRETER: He says
18 we are glad to see you here today. We rarely see
19 many government people out here at a time. When
20 you made your way up here to Rae Lakes on a plane,
21 as you looked out the window you must have seen all
22 the lands and the lakes and when you looked towards
23 Great Bear Lake, as far as your eyes can see, that's
24 how far we have travelled with our dog teams.

25 Sometimes the weather was
26 as low as thirty-five to forty below. Even though
27 it's cold they still have to go off in the bush and
28 go hunting and trapping and not only do they have
29 to carry food for themselves on the sled, they
30 also have to carry food for the dogs as well.

1 Our way of living now isn't
2 as easy as before, he says. Now if they want to go
3 out for cariboo meat they have to go as far as
4 five hundred or four hundred miles to get some
5 cariboo meat. When we go up hunting, we have to
6 work very hard. Sometimes the boats are twenty-two
7 feet long to twenty feet long, he says, and they have
8 to carry that across the portage and not only that,
9 they also have to carry the gas across too and they
10 also have to bring whatever clothing they brought
11 and whatever food that they have with them.

12 They have to go very far
13 out of town if they want some fish or meat or anything.
14 Due to the forest fires, there's not very many fur
15 bearing animals anymore, he said. Like when they go
16 trapping, they would have to go very far from where
17 the winterline is, winter road is and in the winter,
18 when they go trapping, there's not very many animals
19 anymore. They have to go so far.

20 Like everybody else here,
21 I don't want to see the pipeline go through. That's
22 all I have to say.

23 (WITNESS ASIDE)

24 DAVID CHOCOLATE, sworn:

25
26 THE INTERPRETER: I am
27 happy to see you here and I'd like to say some few
28 words that his dad told him before his dad passed
29 away. It's been twenty-eight years since his dad
30 died and he will be talking about the time when he

1 was living with his dad as a young boy.

2 When his dad left, it wasn't
3 very easy. He says, now that White men are living
4 here, life isn't so easy as--isn't as hard as before.
5 After hearing what these men have said, my dad's
6 predictions have been true. I agree with what the
7 men have said here to you. This land that we're
8 talking about has been good to us and we live on it
9 and we work and play on it.

10 When we talk about the cold
11 weather, it's true what they have said about the
12 cold weather. During winters when it was really
13 cold he often went out and worked with his dad in
14 the cold winter. It is no lie when we say that we
15 do work hard in the winter. When I worked with my
16 dad, I often had to go out hunting and sometimes
17 when I went out for wood, it was really cold. All
18 the times when we went trapping, we spent about ten
19 or sometimes more days without a tent. We had to
20 sleep out under the moon and the stars and it was
21 really cold at night and they had to keep the fire
22 going all night.

23 Sometimes when they start
24 to make camp and they cook meat, it would be so
25 cold that the knife would sometimes get cold and
26 whenever they cut the meat, their knife would stop
27 and get stuck in the meat. Life was very hard before
28 the White man came. After they came, they provided
29 some dry goods and food and that and life wasn't
30 so hard after that. After this meeting here, they

1 are going to have another meeting regarding a trip
2 to the Barren lands.

3 When his dad lived during
4 this time, when they go trapping, they have to go
5 as far as two hundred miles out in the bush to go
6 trapping and after they have caught all the furs and
7 that, they have to travel back again to put their
8 fur into storage. The Bay men used to buy dried
9 fish and dried meat off of us. The dry fish and the
10 dry meat that they buy off us, they keep it them-
11 selves.

12 In his father's time, the
13 men used to work real hard for so little fur and
14 that, that sometimes they travel about two hundred
15 miles just by birch bark canoe. During his father's
16 time the men used to work real hard for the White
17 men. He said even to this day, we still work hard
18 for the White men and we don't think second thoughts
19 about anything about it at all.

20 He says why we are talking
21 about this land is because we don't want this pipeline.
22 He says, we who have talked to you, we are happy to
23 have said what was on our minds. He says, this
24 winter already they have talked about it. He says
25 it's true. He says, we work very hard during the
26 winter and when they go on the winter road and some-
27 times when they go hunting near the powerline, they
28 don't see very many animals.

29 The people have said that
30 they don't want a pipeline. Even myself, I don't

1 want a pipeline. We are not the only ones who live
2 off this land. There are other people further north
3 who live off this land as well. That is why we talk
4 about this land all the time.

5 The old people, the kids,
6 the young men and the young girls and women and old
7 men that you see here, we'll all be pleased if this
8 pipeline shouldn't go through at all. He says he
9 wants to thank you for having listened to him and
10 for having seen him and for seeing you.

11 THE COMMISSIONER: Thank you,
12 Mr. Chocolate.

13 (WITNESS ASIDE)

14 PAUL DRYBONE, sworn:

15
16 THE INTERPRETER: He says,
17 though they've said it so many times, I have to
18 say it myself. He's happy to see you here.

19 Paul Drybone. This land
20 we are living on, he says, the reason why we talk
21 so much about the land is because we love this land.
22 He says, we have grown up here and this provides
23 everything that they need, clothing and food.

24 It isn't like before
25 anymore. Before they used to catch a lot of fish.
26 Now, we can't even catch half the fish that we used
27 to catch and that also goes for the animals. There's
28 not very many animals anymore.

29 He says you people all have
30 freezers and fridges in your homes, he says. Us who

1 live out here, we don't have no such thing, he says.
2 He says now we have a freezer here in our town but
3 it's not doing us any good, even if we go out to see
4 our net, we don't catch no fish and they can't put what
5 little fish that they catch in the freezer.

6 We love this land. That's
7 why we talk about it. We work and play and raise
8 our kids here, he said. For the men who have said
9 so far how cold that north is, it's true, he said.
10 Sometimes it gets so cold that some family that had
11 nothing to eat and they have to get an ice chisel
12 and try to break through the ice and that isn't easy
13 work because the ice is very, very thick.

14 We may talk about the land
15 a lot but it's because we love this land and we
16 don't want to see anything happen to it. He says,
17 sometimes during the cold weather, even though it's
18 really cold, they still have to go out and see their
19 net as they have to eat. It's a very hard form of
20 living but we still love the way we live. That's
21 another reason why we don't want to see this pipeline
22 go through.

23 Many people will benefit
24 from this pipeline but this winter when the trucks
25 go on the winter road, they also have to cross the
26 lake and when they do go across the lake, sometimes
27 they discharge gas and throw away gas on the lake
28 and this kills the fish.

29 We are serious when we say
30 that we don't want this pipeline to go through.

1 He says we have always wondered when the government
2 people would come and listen to them and listen to
3 them and talk to them and talk with them, but now
4 that you're here, they'd like to take advantage of this
5 opportunity to say what they have to say to you.
6 That's about all I have to say. Thank you.

7 (WITNESS ASIDE)

8 THE INTERPRETER: What time
9 will you be leaving here?

10 THE COMMISSIONER: We have
11 to leave by about eight o'clock. So, what time is
12 it now? Well, maybe we could take a five minute
13 break and just stretch our legs and then start
14 again. Would that be all right?

15 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

16 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

17 THE COMMISSIONER: I think
18 we can begin again and I should just say that during
19 the adjournment I visited the homes of Joseph Mantla
20 and Bruno Mantla and had an opportunity of seeing
21 how the people live here in Rae Lakes. Joseph Mantla
22 gave me his statement which I've read and which will
23 be marked as an exhibit and form a part of the
24 permanent record of the Inquiry.

25 So, thank you Mr. Mantla
26 for showing me your home. I appreciated that.

27 ALPHONSE QUITTE, sworn:

28 (MADELINE CHOCOLATE RESUMED AS INTERPRETER)

29 THE INTERPRETER: He's glad
30 to see you here and he'd like to take this opportunity

1 to talk to you. His name is Alphonse Quitte and
2 he said, you have said a few things about the pipeline,
3 and I in turn would like to say a few things about
4 the pipeline too.

5 During the winter they have
6 a winter road going from Rae to Great Bear. This
7 winter when we go on the winter road we don't come
8 across any animals. When we go onto the winter road
9 we have to go far from the winter road to be able
10 to get some animals. The winter road is not such
11 a big thing as the pipeline. If this pipeline should
12 go through, this will also keep away the animals.

13 We are all against having
14 this pipeline go through. If we were for this
15 pipeline we wouldn't be talking so much about the
16 land pipeline. It's because we are against it that
17 we are talking so much about the land pipeline. He
18 says our kids and their kids will also be living
19 off this land. That's why we are talking about this
20 land.

21 Not only do I feel this
22 way. All the young people here, and we all feel
23 this way also. I wouldn't have said anything but
24 I'm also against it. That's why I'm talking to you
25 like this. He says, there are other people here who
26 also like to talk too. So, that's all I'm going to
27 say.

28 You have never seen us
29 before, we have never seen you before, so we're
30 happy to see you here today. He's happy to see you

1 here, that's why he's saying this much.

2 (WITNESS ASIDE)

3 (SUBMISSION OF JOSEPH MANTLA MARKED AS EXHIBIT C655)

4 JEAN WETARDE, sworn:

5
6 THE INTERPRETER: Jean
7 Wetarde. He says, like everybody else here, he's
8 happy to see you here in Rae Lakes. What everybody
9 has said here is all true.

10 All the animals that we
11 can find here on the land, we all live off them,
12 the same way as everybody. Everybody lives off
13 these animals. I feel the same way as everybody
14 else feels about this pipeline. This pipeline that
15 they talk about it sounds pretty scary he says, like if
16 it should bust or maybe break or something. If it
17 should bust and the gas could leak, it's going to
18 go in the lake and kill all the fish.

19 This is true. Not only
20 would the fish die, all the animals that live on
21 the land would also die as well. These animals
22 that are in the bush, it's like they are being kept
23 in the freezer for them, for their use whenever they
24 want it. He said they would hate to see these
25 animals go when the pipeline gets through.

26 Thank you for listening
27 to what they have to say. He says we are serious
28 when we say we don't want this pipeline to go through.
29 We would be very happy if our words were taken
30 seriously. When we say this about this land, we not

J. Wetarde
J. Woga

1 only say for ourselves but for the animals and all
2 the things that grow on this land.

3 Why I talk about this
4 pipeline is because I don't want to see it go through.
5 Thank you for having listened to me. That's about
6 all I have to say.

7 (WITNESS ASIDE)

8 THE COMMISSIONER: Thank
9 you sir.

10 JIMMY WOGA, sworn:

11
12 THE INTERPRETER: Jimmy
13 Woga. He says you are here to listen to us, so I'd
14 like to say a few words.

15 He says, none of our
16 Indians, we don't live a very easy life. You can
17 tell by looking at the houses and going through
18 town. You know how we live. We don't hold any
19 jobs and the only way with which we can live is
20 by what we catch from our nets and trapping.

21 He says today I am forty-
22 nine years old. He says you can't expect me to
23 change my way of living and live the White man's
24 way of life. These little kids that we see running
25 around and playing outside, we would like to see them
26 one day out fishing and hunting and working in the
27 bush like we did.

28 We live off this land, that's
29 why we don't want this pipeline to go through. We
30 have been living here for many years and our way of

J. Wogan
P. Mantla

1 life has been the same every year. We don't want it
2 because things that we live off, we get from the
3 land here. Not only do we love our land, we also
4 love the animals that live here on the land. When
5 we say that we don't want this pipeline, we are
6 serious.

7 If this pipeline should be
8 built it would be like shutting the door to the
9 animals on us. What I have said, I have
10 always wanted to say and that's all I have to say
11 about the pipeline.

12 He's happy to see you here
13 in Rae Lakes and he's happy he said what he wanted
14 to say.

15 (WITNESS ASIDE)

16 THE COMMISSIONER: Thank
17 you sir.

18 PIERRE MANTLA, sworn:

19
20 THE INTERPRETER: Pierre
21 Mantla. He'd like to say a few words also. He
22 says for us who live out here in the bushes, life
23 isn't very easy. If we don't check the net out of
24 the lake, we won't be able to eat and we can't
25 expect others to check the net for us.

26 If this pipeline goes
27 through--this pipeline shouldn't go through. All
28 the women here and the kids and the adults and the
29 old people, they are all happy. Life isn't very
30 easy out here, especially in the winter. Sometimes

P. Mantla
B. Mantla

1 you get so cold that when they go out to check the
2 net, it gets so cold that their gloves would sort
3 of freeze onto their hands. So, they would have
4 to remove one hand before they go on with checking
5 their net.

6 We are all against this
7 pipeline. That's why we talk this way. All the
8 ladies and men and kids here are happy that you are
9 here to listen to them. What we have all said is
10 true. That's all I have to say.

11 (WITNESS ASIDE)

12 THE COMMISSIONER: Thank
13 you sir.

14 BRUNO MANTLA, sworn:

15
16 THE INTERPRETER: Bruno
17 Mantla. He says he has always wanted to see you and
18 he is happy to see you here today. He said this
19 government that they talk about, we should be thankful
20 for what they have done with all our hearts.

21 We should also be thankful
22 for you being here and giving an ear. He says,
23 they have this freezer here and whenever they catch
24 any fish or if they have any meat, they place it in
25 the freezer so that whenever they have no meat or
26 fish, they take it out of the freezer and take what
27 they have in the freezer.

28 I'm not young anymore. I'm
29 over eighty years old. On your way up, as you came
30 in the plane, I am sure you must have looked out the

B. Mantla
L. Wedewin

1 window and seen all the lakes. Before they had this
2 winter road, they used to catch a lot of fish, but
3 after they started putting in the winter road, they
4 started catching less fish every year. Since they
5 put up this winter road, we haven't caught as many
6 fish as before and we also don't get very many
7 animals.

8 Time now isn't like it
9 used to be. We used to catch a lot of fish and there
10 used to be a lot of animals but now that the White
11 men have brought in their way of life and also
12 bringing the store with them and buying food off
13 them, he says there's not so many animals and fish
14 anymore.

15 Maybe the people who built
16 this winter road don't notice it but we who live
17 off the land and get our fish from these lakes have
18 noticed that there is a decrease in fish. I hope
19 the representative of the government takes our
20 word seriously. He says, I am short of breath, so
21 I won't be able to talk very long. That's all he
22 has to say.

23 (WITNESS ASIDE)

24 LOUIS WEDEWIN, sworn:

25
26 THE INTERPRETER: Louis
27 Wedewin. He'd like to say a few words to you. This
28 pipeline that they talk about, I myself am against
29 it. What everybody else has said before me is true
30 and it seems like everybody has said everything that

L. Wedewin
C. Gon
P. Apple

1 he had thought about. That is all he has to say.

2 (WITNESS ASIDE)

3 CHARLIE GON, sworn:

4
5 THE INTERPRETER: Charlie
6 Gon. He says he'd like to say a few words to you
7 about the pipeline. I agree with what the elders
8 have said against the pipeline. I, myself, don't
9 want it. I just want you to know that I'm against
10 it. Seeing that the women want to talk and there's
11 some kids here that would like to talk, that's all
12 I have to say.

13 (WITNESS ASIDE)

14 PHILIP APPLE, sworn:

15
16 THE INTERPRETER: Philip
17 Apple. What the people have said so far about the
18 pipeline, I also feel the same way. What they have
19 said about the fish and the animals and the land
20 is true. We live off this land, what we get from
21 this land.

22 It's also our blood.

23 What they have said about the waters if also true.
24 We get our water from down the lake. We drink from
25 it and we feed the new babies with it too. I, myself,
26 like everybody is against the pipeline. Should
27 the pipeline bust, the forest will catch on fire
28 and it will be hard to put out.

29 Despite what precaution
30 they might have with the pipeline, there will still

P. Apple
A. Wedewin
J. Wedewin

1 be trouble with the pipeline all the time. I have
2 four small little boys and they too use this land
3 also.

4 There are also some people
5 that would like to speak, so that's all I have to
6 say.

7 (WITNESS ASIDE)

8 ALBERT WEDEWIN, sworn:

9
10 THE INTERPRETER: Albert
11 Wedewin. He's happy to see you here today. He
12 said, myself, I am single; but the people who have
13 spoken before, they are all married and they all
14 have kids and what they have said is true.

15 I'm thankful for what they
16 have said as it is true. We live off this land and
17 we don't want to see anything happen to it. Seeing
18 you is like having shaken hands with you. What the
19 people have said about the pipeline is all true.

20 Their skills, other than
21 just living in the bush, should this pipeline go
22 through, they would have to find some other skills
23 to make a living and everybody would be real poor.
24 What the people have said about the pipeline is
25 true and I, myself, am against this pipeline.

26 (WITNESS ASIDE)

27 JIMMY WEDEWIN, sworn:

28
29 THE INTERPRETER: Jimmy
30 Wedewin. What the people have said so far about the

J. Wedewin
P. Mantla Jr.
J. Quitte

pipeline, I also agree. Myself, I don't want the pipeline. I just wanted you to know that. That's all.

(WITNESS ASIDE)

PIERRE MANTLA JR., sworn:

THE INTERPRETER: Pierre Mantla. This pipeline that they are talking about, I also believe what they have said and I don't want it. That's all I have to say.

(WITNESS ASIDE)

JOHN QUITTE, sworn:

THE INTERPRETER: John Quitte. I have heard so much about you and I didn't think that I would be seeing you here in Rae Lakes and I'm happy to see you here. What the people have said so far about the pipeline, I also agree with them that I too am against it.

Life isn't very easy out here. We have to go very many miles out in the bush before we reach our destination. We go where we know there's a lot of fish and a lot of animals. Life isn't very easy up here, he says, especially in the winter.

Sometimes when it's really cold and windy, we still have to go out with our dog team and go off in the bush. Sometimes the snow gets really deep to about five or six feet deep and we still have to go on with our dog team.

J. Quitte

1 We know where we're heading.
2 We know all the hunting and fishing areas and what
3 we want, well we work towards it and make our
4 living off of what we can get. Should they build
5 it and if it should bust, it's going to be very hard
6 on us as we live off the land and off the lakes.

7 Like if we should be going
8 out hunting one day and find that the lake where we
9 go fishing has been spilled with gas or oil, well
10 it's going to be very hard on us. We have to work
11 very hard to get what we want and what the people
12 have said so far about the pipeline is true. I
13 myself don't want it.

14 Thank you for listening.
15 That's all I have to say.

16 (WITNESS ASIDE)

17 THE INTERPRETER: Message
18 to Berger Inquiry from Joseph Mantla.

19 People bearing hardships.
20 People in the past love and at present have endured
21 hardships all seasons long; bearing cold weather,
22 hot weather, pests such as mosquitoes, to make a
23 living and supporting their family.

24 This is the only available
25 source of income which provides those shelters,
26 food, clothing. I myself have experienced hardships
27 from the beginning to this age of thirty years, of
28 which I'm still having hardships.

29 Supporting a family.
30 To support a family is by no means an easy task. To

1 hunt for cariboo you have to wade through five feet
2 of snow just trying to have some meat for family.
3 In summer it is no exception as the meat has to
4 be hauled back on the backs from the barren lands
5 to the settlement.

6 All this isn't easy. As
7 in the past people trying to support families
8 sometimes failed or there was no assistance from
9 welfare, medical service, pension, family allowance.

10
11 Transportation. The only
12 source of transportation was by dog team, man-
13 made canoe compared to White man's. It's beyond
14 reality of any Indian belief.

15 I resided in Rae Lakes
16 for the past twenty years and have never spoken to
17 any White man as there was any possible chance of
18 seeing any.

19 Work and poor. The
20 government has numerous times provided people with
21 all kinds of benefits and assistance but never kept
22 their words.

23 Pipelines. People have
24 and will object to the building of a pipeline as it
25 will help no one but the White people, as it will
26 provide them with wealth and us misery with pollution,
27 destruction of land and trap lines.

28 Hardships. Women, just as
29 men have, just as much hardships and it's senseless
30 to promote it. The pipeline no doubt will pollute

1 the fish, lakes, landscape. So, I will object to
2 building a pipeline. If the people build a pipeline
3 in the barren land, they will never see any cariboo
4 again as they will block the migration route of the
5 cariboo.

6 This will also no doubt
7 kill the animals which provide us with food, fur and
8 income.

9 Forest fires. Numerous
10 times there have been fires caused by lightening,
11 men which smoke. If the whole pipeline bursts into
12 fire, how do you suppose it will benefit the people?
13 This objection of pipeline is by no means from an
14 individual, but from the whole population of Indians.

15 This pipeline will not
16 provide long-term employment for no one but the
17 White men themselves.

18 From Joseph Mantla, Rae
19 Lakes.

20 (PETER ARROWMAKER TRANSLATES ABOVE INTO DOGRIB)

21 THE INTERPRETER: Judge
22 Berger, did you want to break to eat?

23 THE COMMISSIONER: For what?

24 THE INTERPRETER: Do you
25 people want to break to eat?

26 THE COMMISSIONER: To eat?

27 THE INTERPRETER: Yes.

28 THE COMMISSIONER: I don't
29 think so. I'll tell you what. Why don't we just
30 stop for five minutes and have a little discussion

1 about how many more want to speak and how long it
2 will take. We'll just stop for five minutes.

3 (PROCEEDINGS ADJOURNED FOR FIVE MINUTES)

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT.)

ROMIE WETARDE, sworn:

THE COMMISSIONER: I think we can start. Go ahead, sir.

(MADELINE CHOCOLATE RESUMED AS INTERPRETER.)

THE INTERPRETER: He is glad to see you here and he would like to say a few words to you.

We love this land I will talk about. Why we love this land is because it provides all that we need and it gives us all that we need to give to our kids, and for us to live on. That's why we don't want to see this land destroyed. After we are long past away our kids will live in our way of life after us. It is because of our kids that we don't want this pipeline to go through.

The future kids will be very happy if this pipeline doesn't go through. That's the reason why we object to having this pipeline go through on our lands.

We have looked forward to seeing you for such a long time. We are happy to see you here today. That's all I have to say.

THE COMMISSIONER: Thank you, sir.

(WITNESS ASIDE)

JOE BLACK, sworn:

THE INTERPRETER: Joe Black. What the people have said so far about the pipeline is

1 true. As for myself, I don't want to see it go
2 through, as we live off this land and all the animals
3 that we get, well, we live off them.

4 I don't want to see the
5 pipeline go through on this land.

6 We are glad to see you here
7 today to listen to us, to hear what we have to say about
8 the pipeline. I myself don't want to see this pipe-
9 line go through. You are here to listen to us and I
10 have said all that I want to say.

11 THE COMMISSIONER: Thank you,
12 sir.

13 (WITNESS ASIDE)

14 MADLINE ARROWMAKER, sworn:

15
16 THE INTERPRETER: Madeline
17 Arrowmaker. We have heard so much about you and have
18 always looked forward to seeing you, and we are happy
19 to see you here today.

20 She says, we were brought up
21 very poorly and to this day we are still poor. We
22 love this land and we don't want to see anything happen
23 to it.

24 If dry meat should spoil on us,
25 well, we don't like it when it spoils on us, as we have
26 to throw it away.

27 We don't want this to happen
28 to us, we don't want our land to be spoiled. I don't
29 want to see anything happen to the animals that we live
30 off. And I, myself, don't want to see the pipeline go

1 through.

2 Why we talk so much about the
3 land is because when we go, we want our kids to be able
4 to use this land.

5 She sees there are other
6 people who want to speak. Well, that's all I have to
7 say to you, and thanks for coming.

8 THE COMMISSIONER: Thank you
9 very much, ma'am.

10 (WITNESS ASIDE)

11 JUDY GON, sworn:

12
13 THE INTERPRETER: Judy Gon.
14 We have looked forward to seeing you for so long. Now,
15 that I am seeing you here today, she said, I am glad to
16 see you. Now, I will say a few words to you.

17 I have heard what the men
18 said, and I, myself, agree with them, that I don't want
19 this pipeline to go through.

20 People from out of town here
21 have said that we have a lot of meat here, and they
22 write to us and say, you know, send us some dry meat.
23 And they should look into our warehouse, they would see
24 that we have no meat hanging.

25 I agree with what the men said,
26 for if they do put up this pipeline, they will be like
27 killing us all, starving us. I, myself, don't want the
28 pipeline. That's all I'd like to say.

29 THE COMMISSIONER: Thank you,
30 ma'am.

(WITNESS ASIDE)

THERESE WEDEWIN, sworn:

THE INTERPRETER: Therese Wedewin. When I first came out here with my parents in 1963, there were a lot of fish and a lot of caribou, and there was plenty to eat. But after they put up the winter road, there was less fish, and there wasn't so many meat anymore.

I, myself, I don't want to see this pipeline go through. Even with this winter road, there isn't very many fish and caribou. Should this pipeline go through, there will be no more fish and caribou meat.

That's all I have to say to you.

(WITNESS ASIDE)

ELIZABETH WETARDE, sworn:

THE INTERPRETER: Elizabeth Wetarde. What the men have said so far, I agree with. And I, for myself, I don't want to see this pipeline go through.

I have very many kids, and it's the kids that I am thinking about. That's why I don't want to see this pipeline go through.

That's all I have to say, and I am glad to see you here today.

THE COMMISSIONER: Thank you, ma'am.

(WITNESS ASIDE)

1 DORA WEDEWIN, sworn:

2
3 THE INTERPRETER: Dora
4 Wedewin. I agree with what everybody has said about
5 the pipeline. I, myself, I don't want it. That's
6 about all I have to say. Thank you very much.

7 (WITNESS ASIDE)

8 MADELINE DRAGON, sworn:

9
10 THE INTERPRETER: Madeline
11 Arrowmaker -- Madeline Dragon, pardon me.

12 What they have said so far
13 about the pipeline, I, myself, I don't want to see this
14 come through.

15 That's all she wants to say.

16 (WITNESS ASIDE)

17
18 JOE MANTLA, sworn:

19
20 THE INTERPETER: This is
21 Joe Mantla. What the people have said so far about
22 the pipeline, well, we have talked about it for so long,
23 and I, myself, I don't want to see it come through.

24 And he has written down his
25 speech, and he says he would like to have it back, if
26 he may.

27 THE COMMISSIONER: Right,
28 okay. Can we do that when the meeting is over?

29 THE INTERPRETER: He would like
30 to say a few words about the pipeline, and also he says

since you are here, he'd like to take advantage of that opportunity and talk to you. And he doesn't want the pipeline.

THE COMMISSIONER: Thank you, Mr. Mantla.

(WITNESS ASIDE)

MARY APPLE, sworn:

THE INTERPRETER: This is Mary Apple. What the people have said so far, I also agree with them. I, myself, I don't want to see this pipeline go through. That is all I have to say.

THE COMMISSIONER: Thank you. Thank you, ma'am.

(WITNESS ASIDE)

MARIE QUITTE, sworn:

THE INTERPRETER: Marie Quitte. What the men have said so far, I also agree with them. I don't want to see this land spoiled by having the gas pipeline go through here. That's all I have to say.

(WITNESS ASIDE)

BELLA ZOE, sworn:

THE INTERPRETER: Bella Zoe. I also agree with what the people say. I don't want to see the pipeline go through. You see, as we live off the caribou and the animals, I don't want to see it at all. That's all.

1 THE COMMISSIONER: Thank you;
2 thank you, ma'am.

3 (WITNESS ASIDE)

4 THERESE ARROWMAKER, sworn:

5
6 THE INTERPRETER: This is
7 Therese Arrowmaker. What the people have said so far,
8 I, myself, agree that I don't want to see this pipeline
9 go through. That's all I want to say.

10 THE COMMISSIONER: Thank you.

11 (WITNESS ASIDE)

12 CHARLIE CHOCOLATE, sworn:

13 MADELINE CHOCOLATE: This
14 is Charlie Chocolate.

15 MR. CHOCOLATE: First of all,
16 I would like to tell you about -- my name is Charlie
17 Chocolate.

18 First of all, I would like to
19 tell you about the Dene and their way of life in
20 supporting their families.

21 The people which they call
22 Dene, they work for their livelihood by trapping,
23 fishing, hunting, that's the only source of
24 trade job available for them. This is the only source
25 of occupation which provides them with shelter, food,
26 income, and other essential needs of supporting a
27 family.

28 This sort of occupation is by
29 no means an easy task, as the meat from Barren Lands must
30 be hauled on their backs. Wood, as fuel, they wade

1 through snow five feet deep. And hunting and trapping
2 in the extreme cold weather.

3 All these day's work is done
4 by the energy of the people, for example, Dene they
5 call them, and whereas the White people are assisted by
6 machines, technology, in making their life easier in
7 supporting their families.

8 This land is sort of our
9 industry, providing us with shelter, food, income,
10 similar to the industries down South supporting the
11 White peoples. To pollute and destruct the land
12 would be wrong. The people have the rights to the
13 minerals, wildlife, and to the land. But the pipeline
14 will no doubt pollute the land without receiving
15 compensation for their loss from the Government,
16 financial aid from industry organizations. Where will
17 the people turn to for shelter, food, income, and fuel
18 for their homes?

19 I doubt if the pipeline will
20 guarantee long term employment for the Natives, and I
21 will oppose and object to the building of the pipeline.
22 Thank you.

23 (MADELINE CHOCOLATE TRANSLATES ABOVE INTO
24 DOGRIB.)

25 THE COMMISSIONER: Thank you.

26 (WITNESS ASIDE)

27 JOE ZOE, sworn:

28 (MADELINE CHOCOLATE RESUMED AS INTERPRETER.)

29 THE INTERPRETER: This is
30 Joe Zoe. What the men have said so far, I also agree

1 with them. I, myself, don't want to see this pipeline
2 go through.

3 He said, if the pipeline
4 busts, all the gas will flow this way, as we are not
5 living too far from the proposed pipeline. Should the
6 pipeline break, and all the gas should spill, it will
7 go on to the lakes and on to the land.

8 The fish will have to eat the
9 plants in the water, and the animals will eat the
10 weeds and the grass that is on the land, and they will
11 get sick. And us, in turn, as we kill these animals and
12 eat them, we would also get sick. And the people that
13 put up this pipeline wouldn't make us better.

14 So, the people who live close
15 to the pipeline don't want the pipeline at all.
16 Myself, I don't want to see the pipeline go through.
17 That's all I have to say.

18 THE COMMISSIONER: Thank you.

19 (WITNESS ASIDE)

20 THE COMMISSIONER: Would you
21 ask him if we can have his written statement and keep
22 it for the Inquiry. He left just after he spoke, and
23 I didn't ask him for that.

24 ANTOINE WETARDE, sworn:

25 MR. WETARDE: Many times we
26 have said no to the pipeline.

27 MADELINE CHOCOLATE: This is
28 Antoine Wetarde.

29 MR. WETARDE: We love our
30 land. The land is our life. And during the winter we

1 have to go out and look for food or go hungry. When
2 we get the food, we have to bring it back to our
3 families. Many days we are cold during the winter.

4 I would like to say no to the
5 pipeline. If the pipeline is built, even if we say
6 no, many hearts will break. So I, myself, don't want
7 the pipeline. That's all I want to say. Thank you.

8 THE COMMISSIONER: Thank you.
9 May we keep your written statement, please.

10 (MADELINE CHOCOLATE TRANSLATES ABOVE INTO DOGRIB.)

11 (WITNESS ASIDE)

12 CHARLIE WETARDE, sworn:

13 MR. WETARDE: I am glad that
14 the Judge is here with us today. I just want to say a
15 few words about the pipeline.

16 The people don't want it and
17 I don't want the pipeline running through the Mackenzie
18 Valley. That's all I wanted to say.

19 (MADELINE CHOCOLATE TRANSLATES ABOVE INTO DOGRIB.)

20 (WITNESS ASIDE)

21 (SUBMISSION OF CHARLIE CHOCOLATE MARKED
22 EXHIBIT C-656.)

23 (SUBMISSION OF ANTOINE WETARDE MARKED
24 EXHIBIT C-657.)

25 MAURICE ZOE, sworn:

26 MR. ZOE: Good evening, Mr.
27 Berger. My name is Maurice Zoe. I would just like to
28 talk about the Rae Lakes people and Fort Rae people.

29 The people from Rae Lakes and
30 more from Fort Rae, because of the destruction happen-

1 ing to them in Rae, they want to live closer to their
2 hunting grounds, and they move to Rae Lakes.

3 I think all the White people
4 want is all too modern facilities for themselves and
5 money. And money is not the object of life for the
6 Indian. When he say lots of money, he means -- well,
7 when he say, I have lots of money to an old Indian, in
8 his mind it means lots of booze.

9 And when an Indian say White
10 man stink, I believe it, because they smell of gas and
11 oil. When you say pipeline to the Indian, it's like
12 saying to an Indian, flash twice, it's a long way to
13 the Indian reservation.

14 That is all I have to say.
15 Thank you.

16 THE COMMISSIONER: Thank you,
17 Mr. Zoe. I wonder if you would let us keep your
18 written statement, please.

19 (MADELINE CHOCOLATE TRANSLATES ABOVE INTO DOGRIB.)

20 (WITNESS ASIDE)

21 (SUBMISSION OF MAURICE ZOE MARKED EXHIBIT C-658.)

22 LIZA MANTLA, sworn:

23 (MADELINE CHOCOLATE RESUMED AS INTERPRETER.)

24 THE INTERPRETER: This is
25 Liza Mantla. This land that we are living on, we all
26 love it. What the people have said about the pipeline,
27 I also agree, as I don't want to see the pipeline go
28 through.

29 All of us here who have kids
30 all love our own kids. I, myself, don't want to see

1 the pipeline go through as I want to see my kids work
2 and live on this land. That is all I have to say.

3 THE COMMISSIONER: Thank you,
4 ma'am.

5 (WITNESS ASIDE)

6 MARY ADELE WETARDE, sworn:

7
8 THE INTERPRETER: Mary
9 Adele Wetarde. We are here to talk about the pipeline
10 and I, myself, I don't want to see it go through.
11 Everybody doesn't want to see it happen, and I don't
12 want to, neither do I. That's all I have to say.

13 THE COMMISSIONER: Thank you.

14 (WITNESS ASIDE)

15 MARY WETARDE, sworn:

16
17 THE INTERPRETER: Mary
18 Wetarde. All the adults here tonight have said that
19 they don't want to see the pipeline built. I, myself,
20 I don't want to see it built. That's all.

21 THE COMMISSIONER: Thank you.

22 (WITNESS ASIDE)

23 GEORGE TAILBONE, sworn:

24
25 THE INTERPRETER: George
26 Tailbone. All the adults here have said tonight, I
27 also agree with them, as I don't want to see the pipe-
28 line built. Should the pipeline break, the oil is
29 going to spill on to the lakes and on to the land, and
30 all the animals will get sick, and we don't want to see

1 that happen.

2 All the people have said they
3 don't want to see the pipeline built, and I agree with
4 them. That's all I have to say. I don't want to
5 see the pipeline built.

6 THE COMMISSIONER: Thank you.

7 (WITNESS ASIDE)

8 LUCY BLACK, sworn:

9
10 THE INTERPRETER: Lucy
11 Black. What the people here have said tonight, I
12 also agree, as I don't want to see the pipeline built.
13 Should the pipeline break, it will spoil our land and
14 the lakes. That's all I have to say.

15 (WITNESS ASIDE)

16 HELEN MANTLA, sworn:

17
18 THE INTERPRETER: Helen
19 Mantla. What the adults here have said, I also agree
20 with them as I don't want to see the pipeline built.
21 That's all I have to say.

22 THE COMMISSIONER: Thank you.

23 (WITNESS ASIDE)

24 FRANCIS QUITTE, sworn:

25 MR. QUITTE: I have lived
26 here for the past twelve or fifteen years ago, and I
27 agree with people whatever they say about the land and
28 about the pipeline.

29 We go hunting on it and
30 fishing on it. We love our land. This is why we

1 talk about it. We go all over around the land, hunting,
2 fishing. We don't live like the Whites. We live like
3 our grandparents used to live. We go hunting for the
4 food that we need, and for the money that we've got to
5 make, all the furs, that is why we need it. We need
6 it more than you. We need the land. That is why we
7 don't want the pipeline going through it.

8 MADELINE CHOCOLATE: Francis
9 Quitte.

10 MR. QUITTE: I can't talk
11 longer. That's about it, I guess.

12 (MADELINE CHOCOLATE TRANSLATES ABOVE INTO DOGRIB.)

13 (WITNESS ASIDE)

14 JOE WETARDE, sworn:

15 (MADELINE CHOCOLATE RESUMED AS INTERPRETER.)

16 THE INTERPRETER: Joe
17 Wetarde. Our way of living consists mainly of hunting
18 and fishing and trapping. We don't want to see the
19 pipeline go through as it will spoil the land.

20 I have been going out with my
21 dad since I was fourteen years old. It is very cold
22 during the winter, but we still go out hunting. Some-
23 times we get so cold, that your feet get cold and your
24 hands get cold, but we still go on. That's all I have
25 to say.

26 (WITNESS ASIDE)

27 FRANK ARROWMAKER, sworn:

28 MR. ARROWMAKER: I would
29 like to introduce myself. My name is Frank Arrowmaker.
30 And first of all, I would like

1 to say, about the pipeline is that all the people here
2 tonight, they don't want the pipeline to go through our
3 land, because we live on this land, we love this land.
4 It provides us with food, and all of the games. Like
5 in cold weather and winter, we go trapping. Like
6 wherever it is good for fish, it is a good place to
7 hunt. Even during the cold winter weather, we have to
8 go there.

9 But if this pipeline goes
10 through this Northwest Territory, it is going to spoil
11 all the land and the food, like the caribou, there
12 won't be any near. So I don't want this pipeline to
13 go through. That's all I would like to say.

14 (MADELINE CHOCOLATE TRANSLATES ABOVE INTO DOGRIB.)

15 (WITNESS ASIDE)

16 ANGELIQUE MANTLA, sworn:

17 (MADELINE CHOCOLATE RESUMED AS INTERPRETER.)

18 THE INTERPRETER: Angelique
19 Mantla. What the Elders here have said tonight, I
20 agree with them, as I don't want to see this pipeline
21 go through.

22 That's all she has to say.

23 (WITNESS ASIDE)

24 CHARLIE TAILBONE, sworn:

25
26 THE INTERPRETER: Charlie
27 Tailbone. What the adults have said, I also agree
28 with them, as I don't want to see the pipeline built.
29 The proposed pipeline is pretty near my trapline, and I
30 don't want to see the pipeline built.

1 I have been working in the
2 bush for many years now, and I hate to see the pipeline
3 go through as it will destroy the land, and I won't be
4 able to fish and hunt as I used to. That's all I have
5 to say. Good-bye.

6 (WITNESS ASIDE)

7 JOHN TAILBONE, sworn:

8
9 THE INTERPRETER: John
10 Tailbone. I also agree that should a pipeline be
11 built, it will spoil our land and lakes. And should
12 the pipeline break or bust, the gas will flow on to the
13 lakes, and on to the land, and all the animals will get
14 sick from eating the spilled gas, and so would the
15 fish, and as we eat the fish and meat, we'd also get
16 sick.

17 Should they build the pipeline,
18 a lot of men here will be working on the pipeline, and
19 all the money that they make will be going back to the
20 White men, to their bars and to their liquor store, and
21 to groceries. And not only that, with the pipeline
22 being built, the men will start fooling around, and their
23 marriages will break up, and everything.

24 Many peoples here haven't
25 gone to school, and there may be some that have gone,
26 but they didn't go to school for very long, and they
27 have no skills at all. The only way of living is live
28 in the bush here, hunting, fishing, trapping, and I
29 hate to see this pipeline built as it would take away
30 their way of living. We won't be able to eat. We

1 won't be able to drink. That's why we don't want this
2 pipeline. I don't want this pipeline, that's why I
3 said so much.

4 THE INTERPRETER: That was
5 John Tailbone.

6 (WITNESS ASIDE)

7 DAVID GON, sworn:

8
9 THE INTERPRETER: What the
10 people have said here tonight, I also agree, as I
11 don't want to see this pipeline built myself. I don't
12 want to see the pipeline built. That's all I have to
13 say.

14 THE COMMISSIONER: Thank you.

15 (WITNESS ASIDE)

16 TONY APPLE, sworn:

17
18 THE INTERPRETER: Tony
19 Apple. The adults here don't want to see a pipeline
20 built, and I also feel the same way. That's all I
21 have to say.

22 THE COMMISSIONER: Thank you.

23 (WITNESS ASIDE)

24 THE COMMISSIONER: I think
25 that we've heard from the old people and the younger
26 people too. If there's anybody else who wants to
27 speak before we close the meeting, they certainly may.

28 Let me say I think I have a --
29 I think you've given me a good idea of where you stand
30 on the pipeline, and the issues related to it.

1 MADELINE CHOCOLATE: He would
2 like to say a few words. Philip Zoe.

3 PHILIP ZOE, resumed:

4
5 THE INTERPRETER: We are
6 glad to see you here, and we were expecting you, but
7 we just didn't know when you would be coming here, and
8 we are very happy to see you.

9 And about this pipeline, he
10 would like to say some few words about it, I think.

11 What we are saying here
12 tonight, it is probably being recorded and sent out to
13 your bosses. He said, he would be very happy if what
14 -- all he has to say were written down, and your bosses
15 would read every word they have said, and take it
16 seriously.

17 Should the Government do as we
18 ask, all the men and kids and womens here would be very
19 happy, not only us, but everybody.

20 What the people have said
21 about going hunting during the cold cold weather is
22 all true. Life isn't very easy especially in the winter.
23 When we go off with our dog teams, we know at the other
24 end there wouldn't be a campfire waiting for us, and
25 something to eat. Most of the time we go out hunting
26 without nothing for our dogs, with nothing for our
27 dogs to eat. It isn't very easy during the winter.
28 Sometimes you may see tracks, but they always turn out
29 to be old tracks. That's all he has to say.

(WITNESS ASIDE)

THE COMMISSIONER: Does anybody else wish to say anything? Father, would you wish to speak before we close the meeting?

FATHER AMOUROUS: Just a few words. I think I will say it in Dogrib language --

THE COMMISSIONER: By all means.

FATHER AMOUROUS: -- so they can all understand.

FATHER AMOUROUS, sworn:

(FATHER AMOUROUS GIVES SUBMISSION IN DOGRIB.)

FATHER AMOUROUS: I have been here for the last twenty-five years, I mean in the country north of the Great Slave Lake, with the people that inhabited this territory right up to the Barren Land, Snare Lake and Point Lake, and this way towards Bear Lake.

And I approve, give my approval to what I have heard today of the people witnessing here in front of you about the way they live, because I have been with them when they were still wandering around the bush right up to the Barren Land with tents, the family moving here and there, and finally establishing in the village here. Just the same at Lac La Martre, moving around the camps. Just the same around Yellowknife, with the Dogribs of Yellowknife, and right up to the Rae people around Snare Lake.

I have been travelling by dog team right up to five years ago, and that was twenty

1 years, so I shared their life, and agree completely
2 with what they said about their own type of life,
3 which is pretty hard in this time and age.

4 Like, in Rae Lakes, we just
5 got power. You are very lucky that you didn't have
6 this Inquiry a year before, because we wouldn't have
7 had no power.

8 So, I say all of that because
9 it's a fact that development means, in this country,
10 the stop of development by the traditional ways.
11 For instance, when development took place with the
12 mining, building of roads, Cat roads, Cat trains, on
13 the lakes, about at that time the Caribou stopped
14 migrating right through the pre-Cambrian shield and
15 stopped going towards the -- across to the sedimentary
16 grounds, limestone country, like Lac La Martre, and
17 all the way down to the other end of Lac La Martre,
18 1956. No caribou there for the last twenty years.
19 And that was about the time that the uranium mines
20 grew up in the country, right on the caribou migrating
21 roads.

22 And then about that time, too,
23 development of aviation, people moving from one place
24 to another more often by airplane, creation of air
25 routes, airline -- main airliners flying from
26 Yellowknife to Inuvik and so on, it was about that
27 time that on an expedition to the Barren Land hunting
28 caribou, we couldn't find any caribou that had fallen, but we
29 found plentiful of moose that had run away from this
30 part of the country in between the pre-Cambrian shield

1 and the limestone country, because of the industrial
2 activity. And those moose have been pushed back by
3 the noise to more isolated part of the country.

4 And people here are witness to
5 the fact that when the winter road is open, caribou
6 don't come across it. And many times, certainly three
7 or four times since the winter road is open to haul
8 out to the South the minerals from around Great Bear
9 Lake shores, it has spread the caribou pasturing in
10 the country in between here and Great Bear Lake, and
11 after the operation is going on of that ore, mineral
12 ore, hauling outside, then you don't see the caribou
13 alongside that road, or very few.

14 So, if these people here at
15 Rae Lakes have stopped migrating from one place to
16 another, but still -- have still built this village,
17 this little settlement halfway in between the two
18 great lakes, it's because they want to depend as much
19 as they can on the land for their living. And more
20 development, especially drastic industrial development
21 that would endanger these ways of traditional liveli-
22 hood is bound to make it hard -- much harder yet for
23 them, and how are they going to end it up -- end up,
24 although they wish they could still live a life that
25 pleases them. Maybe they'll have to stop it and go
26 on welfare completely. So, that would be too bad.

27 This country is vast country.
28 They cover a huge territory. They travel one place to
29 another. They really hustle around to make a living.
30 So, they should be helped to keep on doing that as long

1 as they want, and that is one of the reasons why they
2 are against the building of the pipeline. And I
3 don't blame them for that. That's all.

4 THE COMMISSIONER: Thank
5 you, Father.

6 (WITNESS ASIDE)

7 THE COMMISSIONER: Chief,
8 do you wish to speak to close the meeting then?

9 CHIEF ARROWMAKER, resumed:

10 (MADELINE CHOCOLATE RESUMED AS INTERPRETER.)

11 THE INTERPRETER: All the
12 people here who have spoken tonight are very happy
13 that they have spoken, and said what they had on their
14 minds. And we are happy to have you here tonight,
15 and all of us that had wanted to say something have
16 all said what they had wanted to say, and what we have
17 said about this land is because we love this land, and
18 the people that have spoken have spoken from the bottom
19 of their hearts, and they have sworn to the Bible,
20 what they would say, what they -- nothing but the
21 truth, and they are happy that they have spoken their
22 mind today. They are even more happy that the
23 Government should receive the reports of what we have
24 said here tonight, and we would also be very happy if
25 this pipeline wasn't built.

26 When the White people want
27 to do something, it isn't very difficult for them to
28 do, to build this pipeline. They have other ways of
29 transporting oil. If they want to transport oil, they
30 should maybe build a train and have it transported by

1 train, or if not by train, have it hauled by plane.

2 This pipeline, we people are
3 all against it. What we have said here tonight is not
4 only for ourselves, but also for our kids as well.
5 After we leave, our kids will live in our way of live,
6 and this pipeline, should it be built, will take away
7 our way of life from them.

8 Our means of living is very
9 hard, and it is not easy. If we want to feed our wife,
10 we will have to go very very far in the bush to be
11 able to get something for our wife to eat.

12 And not only that, just
13 recently, we were talking about going out hunting to
14 the Barren Lands. Going to the Barren Lands isn't
15 easy work, it is very hard work, and they would have
16 to work very hard.

17 We are happy to have you here
18 tonight and listen to what we had to say. You heard
19 what the kids have said tonight, and the womens, and
20 the adults, and the mens here tonight. You know that
21 they are all against the pipeline as it will affect
22 their lives, their way of life. And they all know the
23 history of Murphy and Edzo.

24 Due to the speech -- due to
25 what Edzo had said, we are very thankful to say that it
26 was because of him that the people here are living in
27 peace, and maybe peace will lie in Edzo's time. Life
28 wasn't very easy as they had no axe, nor no knife, or
29 no matches with which to make fire, and they had to --
30 to go on the lake they would have to use the birch bark

1 canoe, and when they wanted to make fire, they had to
2 rub stone, and that was their only way of life.

3 During his time, they also had
4 no matches, and they also had no White man made things
5 with which to work with, and no White man made food, or
6 anything at all, and during that time, when they wanted
7 to boil meat or something, what they would do is heat a
8 stone and put into a birch bark sort of a pot like,
9 and they would put the stone there, and they would boil
10 the meat that way. And to them it was like eating
11 candies, he said.

12 And during Edzo's times they also
13 had no rope with which to go fishing, so what they used
14 during Edzo's times, was they used roots. They would
15 then make strings, and at the end they would put a
16 little bone hook, and then they would go fishing.
17 That was their main way of fishing.

18 That's about all he has to say.
19 And should you make your report, well, I guess your
20 boss will be seeing it, and find some words to talk
21 about this.

22 That's all he'll have to say.

23 Should you make up this report
24 and present it to your Government people, they should
25 read it over carefully and take it seriously, all the
26 people here would be very happy, all the kids, and the
27 adults, and womens, and not only that, but everybody would
28 be happy.

29 All the people have said what
30 they wanted to say to you, the men, and the womens, and

1 the kids, and boys and girls, and we are happy to say
2 that that was what we wanted to say to you. Thank you.

3 (WITNESS ASIDE)

4 THE COMMISSIONER: Well,
5 Ladies and Gentlemen, I just want to thank all of you,
6 who live here in Rae Lakes, who spoke to the Inquiry
7 today, because it helps me to understand how you feel
8 about the pipeline, and why you feel the way you do.

9 We will be holding hearings in
10 Yellowknife until the end of September, and after that
11 I will be writing my report for the Government, and
12 then it will be laid before Parliament, and you will
13 hear about it then.

14 Let me say that all of us
15 enjoyed being able to come here to Rae Lakes to see
16 your village, and I was happy that Mr. Joe Mantla and
17 Mr. Bruno Mantla took me to see their homes this
18 afternoon, because that helps me to understand the way
19 you live. And all of us were happy to have seen your
20 village and to have had the opportunity of listening
21 to you today.

22 The Inquiry stands adjourned
23 until we re-convene in Yellowknife on Monday at 11:00
24 A.M. Thank you very much

25 (MADELINE CHOCOLATE TRANSLATES ABOVE INTO DOGRIB.)
26 (PROCEEDINGS ADJOURNED.)
27
28
29
30

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M835
Community 74

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

August 13, 1976 Rae Lakes, NW

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MACKENZIE VALLEY PIPELINE INQUIRY

Government
Publication

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

Colville Lake, N.W.T.

August 21, 1976

PROCEEDINGS AT COMMUNITY HEARING

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Colville Lake, N.W.T.

August 21, 1976

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

(MARY WILSON RESUMED AS INTERPRETER)

THE COMMISSIONER: Well, ladies and gentlemen, I will call our hearing to order today.

I am Judge Berger and I am here because the oil and gas industry wants to build a pipeline to bring natural gas from the Arctic to southern markets.

I am holding hearings in every village and settlement in the Mackenzie Valley, the Mackenzie Delta and the Beaufort Basin. This is the 34th settlement or village that I have visited. Now, I won't decide, it is not up to me to decide whether a pipeline should be built. That's up to the Government of Canada but the Government of Canada before they decide what to do, want me to tell them what you think about it and that's why I am here to see what you think about it.

Now if this pipeline were built in the Mackenzie Valley it would take three years to build and 6,000 men would be needed to build it and there would be jobs for all people in the north who wanted to work on the pipeline. We have been told that there would be increased oil and gas exploration activity throughout the Mackenzie Valley.

Now, I am not just examining what would happen if a gas pipeline were built. I have to examine what would happen if an oil pipeline were built after a gas pipeline. So I want to

H. Cuzon

1 know what you think about these things and in order for
2 me to understand what the impact would be, if a gas
3 pipeline were built and then an oil pipeline, I have
4 to know how you live here and what your own concerns
5 are, what your own hopes are and your own fears.

6 Now, there are two
7 companies that want to build this pipeline -- one is
8 Arctic Gas, the other is Foothills. Mr. Blair, who is
9 the president of Foothills is here today and Mr. Carter
10 who is a representative of Arctic Gas is here for that
11 company. I invited them here so they could listen to
12 what you had to say but later on if you want to ask
13 them any questions or if they wish to say something
14 themselves, we'll call upon them. So now I am ready
15 to listen to what you have to say.

16 HYACINTHE CUZON, sworn:

17 THE INTERPRETER: He said this
18 is our land, he said, what we call our land, he said,
19 where we live, where we live and where we make our
20 living.

21 He says this about the
22 pipeline, he said the people around here are very
23 concerned about that and he said it is a very serious
24 thing to think about because he said we can't think of
25 all that's going to happen to our country if anything
26 like that would get started. So he said maybe after
27 the land claim settlement, he said, we might think about
28 it but before the land claim settlement, he said, we
29 don't know.

30 If anything, a big project

H. Cuzon
I. Cuzon

1 like that gets started in the north especially around
2 the little places like here and the other settlements,
3 he said what is the impact going to do to the people
4 because he said we are just simple people, that we make
5 our life just the simple way and he said something that
6 gets started and all the people coming in and all that,
7 he says, what's it going to do to us? He say, we will
8 be so confused, he said, we wouldn't know what to do.
9 He said especially around here, he said, we make our
10 living by hunting for our meat, fish on the lakes and
11 trap. He said that's how we make our living around
12 here. He said we depend for everything. He says we
13 depend on the land.

14 To make us say we want
15 the pipeline, he says, that would be impossible. He
16 said, I just can't think of what's going to happen. He
17 said it will be hard for me to say it is okay to put
18 the pipeline through.

19 He says that's what he as a chief
20 wants to say but maybe there will be more people that
21 want to come up and say something. He says that will
22 be all he has to say.

23 THE COMMISSIONER: Thank you
24 very much, Chief.

25 (WITNESS ASIDE)

26 ISADORE CUZON, sworn:

27 THE INTERPRETER: He says
28 this is the land that we make our living on, he says.
29 He says this land is not for us to make money out of
30 like to dig for oil and to dig for gold or stuff like

I. Cuzon

1 that on it, he said. Yet, we live on it to make our
2 living the simple way, to fish on it, to hunt on it
3 and to trap on it and just live off the land. That's
4 what we think this land is that, he said, but not to
5 make money from it and he said, we think too much of
6 our country to have, to get it disturbed with a pipeline
7 if it has to go through.

8 Even before the white
9 people came he said, we made our living off this land.
10 He said, we were all brought up from what was--from
11 the land our parents hunted and fished and that's how
12 we were brought up. So he said this land fed us all
13 the time, even before the white people ever came to
14 the north. To us, he said, it's just like a mother that
15 brought her children up. He said that's how we feel
16 about this country. He said, it is just like a mother
17 to us. He said that's how serious it is that
18 we think about the land around here. So he says when
19 they talk about the pipeline that the companies want to
20 put through, he said we just think of the land, what's
21 going to happen to our country and our land that we
22 live on the way we want to live on. So he said we're
23 simple people. He said we make our life the simple
24 way so he said the land means more to us than any money.
25 I guess maybe the freedom he is talking about. So he
26 said I don't know, he said, I don't think I'll ever
27 agree to what the white man wants to do, he says,
28 putting a pipeline through our country.

29 He says even when the
30 first treaty was signed, he said, the people were

L. Cuzon
P. Blanco

1 kind of suspicious, he said, because they didn't know
2 what it was all about but he said the government made
3 them believe that he was going to look after them just
4 like his own children. He'll defend them if anything
5 was going to come around to disturb them and things
6 like that. He says that's the way they believed it.
7 He said that's when the first treaty was signed.

8 He says we put all our trust
9 in the government when the first treaty was signed
10 and he said I'm the oldest, almost the oldest here.
11 He says I believe that and he says I still believe
12 it. I still -- I'm still trusting the government that
13 he will still keep his word and see that the people
14 in the north and the Indian people are protected from
15 things that will hurt them the way, especially the
16 way they are making their living. He said to me he
17 said I can't see it. I can't see the same government that
18 said at the treaty time that he was going to protect us
19 and see that we were protected against things like that,
20 will let something like that happen to us -- to allow
21 something as big as the pipeline to go through and
22 disturb us and the country that we make our living
23 out of. He said that's all.

24 (WITNESS ASIDE)

25 PIERRE BLANCHO, sworn:

26 THE INTERPRETER: He says even
27 now, he said before anything like a pipeline is started,
28 he said, all these explorations being going on, he says
the roads being cut through all over in the country, he said.

29 THE COMMISSIONER: Seismic trails?

THE INTERPRETER: Yes, he said,

P. Blanco

A. Codzi

1 even that, he said, you can see the difference in the
2 wildlife, he said it is not the same because it has
3 been disturbed. He says you can see. There's hardly
4 any rabbits anymore. There used to be all kinds of
5 ptarmigans around here. He says he hardly sees any
6 of that either, he says.

7 He says even when he
8 traps he said the fur that he catches, he said, sometimes
9 he said, it is not - it doesn't look very healthy, he
10 said. So he said maybe it is on account of all the
11 exploration that has been going on, had something to do
12 with it.

13 He said if just the
14 seismic trails can cause trouble like that, he said, just
15 think, he said what will happen if the pipeline goes
16 through. He is talking about the time when the first
17 treaty was signed too. He said the people didn't know
18 what ^{it} was all about and they didn't trust the government.
19 I guess, they thought maybe he was trying to con them
20 into something there but -- like the other fellow he
21 said they made promises to them that they were going
22 to be looked after and all that he said because only
23 after that the treaty was signed.

24 THE COMMISSIONER: Thank you
25 very much, sir.

26 (WITNESS ASIDE)

27 ALPHONSE CODZI, sworn:

28 THE INTERPRETER: He said after
29 I was five years old, he said that was the first time
30 he said, the white man came around but he said our

A. Codzi

1 parents were bringing us up just the same. He said we ^{had} never
2 seen any clothes, white man's clothes or anything like
3 that. He said our mothers made our clothes for us out
4 of hides and furs and he said why should we give up our
5 land and turn to the way of a white man, he said?

6 He said it is no use
7 asking us to give up what we have and ask us to let them
8 do what they want on our land with the pipeline. He
9 said, you can talk and talk about it but he said we will
10 never give our conscience to that.

11 He said, we might
12 have been poor while we were being brought up on the
13 land before the white man showed up. Still, he said we
14 love this land too much to give it up and get all torn
15 up for the sake of the pipeline until somebody else's
16 dream comes true.

17 We have been making our
18 living out of trapping, hunting and fishing, he said,
19 ever since I was young. He said, I have been doing it
20 all my life and now he says ^{it's} the young peoples turn to
21 do it -- he says they are doing the same thing.
22 They are going to go out and trap and hunt. He says
23 sometimes it is so cold yet that's the way we have been
24 always making our living so he says we are still carrying
25 on. He said we like the way we are. He said we like
26 to go out and trap and hunt like that. That's why he
27 says, we talk strongly about our land.

28 THE COMMISSIONER: Thank you
29 very much sir.

30 (WITNESS ASIDE)

J. Codzi
E. Blanco

1 JOE CODZI, sworn:

2 THE INTERPRETER: He says I
3 have my nets on the lake here and he says I take my
4 little hunting canoe and he says I go paddling and visit
5 my nets and he said if I am going to move to my trapping
6 area, he said I will put packs on my dogs with my
7 belongings and he said I will move to my trapping area.

8 That's the way I like
9 it and he said I want to carry on the way I am doing
10 things just the simple way. He said because I like that
11 kind of life, he said. He says I hear about the pipeline,
12 he says I hear people talk about it and he said I don't
13 like it. So, he said I'm against it too because he says
14 I don't like what I hear about what it could do to us.
15 He says I like the simple way of doing things, he says.
16 I have my freedom, he says. I go hunting when I want
17 to go to hunt and fish and trap. So he says I like it
18 that way. That's why, he says, I don't like what they
19 say about the pipeline.

20 THE COMMISSIONER: Thank you,
21 sir. Thank you very much.

22 (WITNESS ASIDE)

23 ELIZABETH BLANCHO, sworn:

24 THE INTERPRETER: She says
25 my grandmother brought me up, she said and my grandmother
26 dressed me in the rabbit skin. She make clothes for me
27 out of the rabbit fur and she says that is how my
28 grandmother brought me up. She says my grandmother
29 brought me up so she said I was brought up in the bush.
30 She said sure we had a lot of hard times but she said

E. Blanco
L. Oudzi

1 we had our freedom too and now, even now, she says,
2 just by the exploration, she says all the seismic trails
3 and all that, she says it is bad enough. She says why
4 should we have the pipeline? That will make things worse
5 than it is now.

6 By listening to them talk
7 about the pipeline she says we are against it.

8 THE COMMISSIONER: Thank you
9 ma'am. Thank you very much.

10 (WITNESS ASIDE)

11 LOUIS OUDZI, sworn:

12 THE INTERPRETER: He says,
13 all of us here in Colville Lake, he said we have just
14 one mind, he says all of us. He says we are all against
15 the pipeline. He said we think too much of the land we
16 are living on, he said. We were brought up here the way
17 we are making our living now. He says that's the way
18 we have been making our living when we were kids.

19 He said my father died
20 when I was quite young, he said. I don't remember my
21 father but he said my mother brought me up alone. He said
22 we were poor. He said my mother used to visit around
23 and she said people would give her something and she
24 said that's how he said his mother brought him up until
25 he was able to start hunting and trapping on his own.

26 He said when I was a kid
27 he said with only my mother supporting me, he said, sure
28 we had hard times because in those days, he said,
29 there was no food, no rations to be given out and clothes
30 like that. So we were, my mother and I, he said, we were

L. Oudzi
V. Cuzon

1 very poor but he said after the treaty was signed and then
2 later the R.C.M.P. came and then they used to give out
3 rations to the old people and my mother used to get her
4 share. Then, he said, it wasn't too bad for her. Sure
5 he said the government has been helping us ever since but
6 he said why should we give up our land now to the
7 government. He said I can't see it. He said maybe just
8 because they think that they gave us so much that maybe we will
9 let them do what they want with our land and take it away
10 from us but it is hard for us to say to go ahead and do
11 what you want on it. He said we can't. He says that's
12 all.

13 THE COMMISSIONER: Thank you
14 sir. Thank you.

15 (WITNESS ASIDE)

16 THE COMMISSIONER: Maybe Mrs.
17 Wilson before each person begins, you could give us their
18 names. I know you are giving them to the secretary but
19 maybe you could say it out loud for the benefit of the
20 rest of us.

21 MRS. WILSON: Okay.

22 VERONIQUE CUZON, sworn:

23 THE INTERPRETER: That's
24 Veronique Cuzon. She says our parents brought us up
25 around here in Colville Lake and she says it is just ^a few
26 of us families here that have always been here and our
27 fathers, our parents have always been here. She says
28 we think too much of this part of the country to have it
29 disturbed by the pipeline if it goes through. She says
30 that our fathers make their living here and now they are

V. Cuzon
T. Codzi

1 gone so now we are making our living here the way we
2 like it and we want to see that our grandchildren, our
3 children's children live the way they want to around here,
4 if they want to. She says that's why we're against
5 the pipeline because we know what it will do to the land.

6 She says we try to bring
7 up our children the way we were brought up and she says
8 we want to see them happy making their own life around
9 here if they want to. She says that's why it is kind of
10 hard for us to think that if the pipeline ever goes
11 through and gets everybody all confused and disturbed.
12 She says I hate to think of what's going to happen to my
13 children's children if something like that happens. She
14 says that's why myself, she said, I don't think we need
15 the pipeline.

16 THE COMMISSIONER: Thank you
17 ma'am.

18 (WITNESS ASIDE)

19 THERESE CODZI, sworn:

20 THE INTERPRETER: She says
21 ever since I heard about what might happen around here
22 on account of the pipeline, she says, I'm pretty disturbed
23 and she says that every night before I go to bed, she
24 says when I think of that, she said I say prayers that
25 nothing like that will happen around here.

26 Maybe it won't be too long
27 for us to make use of the land, she said, but we have
28 children. We have boys that are hunting and trapping
29 now and they are still making their living off the land
30 around here. She said that's why we want to keep it this

T. Codzi
V. Pascal

1 the way it is.
2 way. My father made his living around here all his life.
3 She said this land means more to me than anything and she
4 said I hate to see it disturbed. She said maybe we are not
5 rich from this land around here but it still means a lot
6 to us because we were brought up here ever since we were
7 kids and our parents made their living here all their
8 lives and now they are gone. She says we are doing the
9 same and we want our children to carry on. She said that's
10 why we don't want anything like that to happen around here,
11 around us, she said.

12 She says even just by the
13 seismic trails around here, she said, you can see there
14 is a difference in the wildlife. She says we don't have
15 a warehouse along side of us to go open the door and pick
16 what we need for food. She said we go out in the bush
17 and hunt for our food, she said. We depend on that. Even
18 just the exploration did -- the damage it did to the land
19 already. Wildlife is not the same. So what is it going
20 to be like after they start the pipeline?

21 THE COMMISSIONER: Thank you
22 ma'am. Thank you.

(WITNESS ASIDE)

23 VERONIQUE PASCAL, sworn:

24 THE INTERPRETER: This is
25 Veronique Pascal. These people that came up to talk, she
26 says, they are just youngsters compared to me, she says,
27 I'm the oldtimer of Colville Lake here. She said I lived
28 here long, she said, and she said I hate to see Colville
29 Lake get all mixed up on account of the pipeline. She
30 says -- I told her is that all you are going to say? She

V. Pascal
M. CODZI

1 said well, she said, I can't think. She said that's
2 the most important thing to me. That's what I said, she
3 said. I think of this land too much. I don't want it
4 to be disturbed. She said that's everything to me so
5 I said everything.

6 THE COMMISSIONER: Thank you
7 ma'am. We'll hear from some more of the youngsters now.

8 (WITNESS ASIDE)

9 MARIE CODZI, sworn:

10 THE INTERPRETER: This is
11 Marie Oudzi. She says all of us sitting here that got
12 up to talk and some that didn't yet, she said, we all
13 come from ^{around} here. We were all born around here in Colville
14 Lake. She says our fathers made their living around here
15 and our grandfathers too. And some of them are even
16 buried around the lakes here and there, she says. They
17 are scattered -- their graves are scattered around this
18 lake so she said you can see that we have always made our
19 living around here on this land. She said, why don't
20 they leave things the way they are? Why do they have to
21 come around and want to disturb us?

22 If they want to go ahead
23 with the pipeline, she said, we might be all dead, she said,
24 because we will all be so confused, she said, we won't
25 know what to do because she said we always lived the way
26 we are right now, she said, from the time we were kids
27 until today, she said.

28 She said maybe we won't
29 benefit so much, that much from the pipeline itself. Why
30 should we suffer on account of it being built on our land?

A. Orlias
D. Tobac

THE COMMISSIONER: Thank you

ma'am.

(WITNESS ASIDE)

ALFRED ORLIAS, sworn:

THE INTERPRETER: This is

Alfred Orlias.

THE WITNESS: I can talk for

myself. I don't want no pipeline go through this. I was

born in Colville Lake here in this town here and I know

I have been travelling around lots of places and you

always break your promises. Like we get the new houses.

The old houses you tear down and then replace^{with} a new

house, new rented houses. We have to pay for it. That

you always make a promise but in the future you still

cross^{us} again. Now, you say, you make promises but in the

future, I don't think so. I don't want the pipeline

to go through but right now what I'm saying.

Maybe in the future I know it is going to come true. I

know because we are natives and we can't stop you guys --

you white guys. I'm a native myself and I know, no matter what

we say, in the future, I know you are going to put the

pipeline through, through the Mackenzie Valley and that's

true.

THE COMMISSIONER: Thank you,

sir. Thank you very much.

(WITNESS ASIDE)

DORA TOBAC, sworn:

THE INTERPRETER: This is Dora

Tobac.

D. Tobac

1 THE WITNESS: Mr. Berger,
2 from hearing or listening to the Inquiry, I find the
3 majority of the natives or all of the native people
4 against the pipeline. Unless there was some people for
5 it, well, then I didn't hear it. Native people are
6 concerned about the land, the vast beautiful land, they
7 hate to see being destroyed. The land they make such
8 good use of will be destroyed or damaged on account of
9 the white southern people and the greed of the oil
10 companies who can't see anything but money or dollar
11 signs.

12 It is the people of the
13 south that sit at their desk 8 hours a day dictating to
14 their secretaries because they couldn't even lift a
15 finger to write. Eating fancy meals and free
16 travelling all on the poor tax people's money and wasting
17 energy that our -- it is people like them that are,
18 throwing the peoples of the north to the lions, as they
19 say. What will they do after the land has been taken
20 from -- what will they do after they taken all from the
21 north? Will they help clean up the mess?

22 A remark made by what's-
23 his-name in Calgary, the mayor, what's his name -- Rod
24 Sicks or Sykes -- say the native people do a lot of
25 talking and not work. Well, if he is so smart, I would
26 like him come to the north especially to Colville Lake,
27 raise dogs for a dogteam, pitch up a tent and go for wood
28 everyday and chop a hole through the ice in 60 below
29 weather and set a net and visit it everyday to feed his
30 dogs and himself, plus ^{set} traps and visit it at least once

D. Tobac

1 a week for money. Well, I doubt if he can do it but I
2 like to see him do it before he makes such smart remarks.
3 If he thinks sitting behind a desk is work, let him come
4 to Colville Lake and do some physical work for a living or
5 anyone else that wants to be smart-alecky.

6
7 You go to a big city,
8 Calgary, Vancouver or wherever and you find in the
9 evenings a whole office building, 14 or 10 storeys high
10 all lit up with lights. What for? If they are that
11 concerned about their oil getting short, why don't they
12 start using what they have properly? It is not our fault
13 they are losing their oil and gas. Why pick on us? We
14 don't benefit much from it so why let somebody else benefit from it?

15 Mr. Berger,
16 since you have started your Inquiry, I have heard
17 nothing but protests from the native people of the north.
18 I wonder if the Federal Government will listen although
19 you have. For all I know, this could be a lot of waste
20 of time and money, only to find the government already
21 has made their decision for the pipeline to go through.

22 Maybe this is just
23 something for them to put down in their records because
24 we know their greed for money is too great.

25 When you were in Inuvik
26 for a hearing in January, I attended one. I have been
27 hearing the rest of them on the radio, etc. There was a
28 small town contractor wanting development of the north and
29 he was being rather critical of the native people that
30 were against the pipeline. Well, if he wants development
so bad, why don't he move back to Northern Alberta or

D. Tobac

1 wherever he came from and develop land around there. He
2 has no right coming to the north and start crying for
3 development just to fill his own greedy needs and being
4 critical about it. There is no need for that.

5 There was a trapper that
6 presented a question to Arctic Gas at the same time in
7 January in Inuvik. He wanted to know whether the trappers
8 will be compensated, should their traps or trapping area
9 be damaged. The guy, whatever his name, from Arctic Gas,
10 replied that they would be compensated. Well, I wonder
11 just how true this will be. I doubt if he can give money
12 just on word only. He will want proof and it will take
13 weeks, months and eventually be forgotten and the poor
14 trapper will be left unpaid probably because he didn't
15 have enough proof.

Mr. Berger, I know that what the Federal Government wants, they get and if it is a pipeline they want, well, they have it no matter what the peoples of the north may say. It is too bad because they should be thinking about the peoples of the north more than money. But if they put it through, I wish they had a different route other than the Mackenzie route but I have no suggestions. I hope whatever decision is made - I hope it is for the northern people as well. Maybe the pipeline will not disturb Colville Lake but if the local boys started working for the oil company they will be getting a lot of money and after the pipeline is finished with, how many will hesitate to come back to Colville Lake and start trapping and setting up their nets again for money?

D. Tobac

1 I think it would really
2 spoil their way of living and I think they would be
3 unsatisfied with just trapping.

4 Will the oil companies and
5 the Federal Government help them then after the pipeline
6 is over with? Will they keep them in jobs for the rest
7 of their lives and pay them money and not just \$4.00 an
8 hour? No, I doubt that. I doubt if they would even
9 try to keep them with jobs after the pipeline is over
10 with, Mr. Berger. I think they will be complaining about
11 the native people of the north out of jobs or refusing
12 to work because the pay is not as much as what they used
13 to get for the pipeline.

14 I think there will be a
15 lot of complaints about them then, but Mr. Berger, we all
16 know that the Federal Government as I said before, if
17 they want a pipeline through and if the oil companies want
18 a pipeline because they have a lot of money, if they
19 want a pipeline, well, I guess they will have a pipeline.
20 But I feel sorry to see the native people and our
21 children in the future-- lives being changed on account of
22 the greed of the oil companies and the Federal Government.

23 Mr. Berger, I don't have
24 anything else to say but this is what I wanted to tell
25 you and I'm glad to meet you and everybody else. Thank
26 you.

27 THE COMMISSIONER: Thank you
28 very much.

29 (WITNESS ASIDE)
30

1 THE COMMISSIONER: Miss
2 Tobac, would you let us have the written statement that
3 you have prepared and we will keep it for our records and
4 make a copy and send it back to you if you would let
5 us have it. That would be helpful to us.

6 (STATEMENT OF DORA TOBAC, MARKED AS EXHIBIT C659)

7 THE COMMISSIONER: We'll just
8 stop for two minutes.

9 (PROCEEDINGS ADJOURNED)

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(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Okay, well ladies and gentlemen, let's come inside again. Okay, we'll begin again and Mrs. Wilson will translate what Miss Tobac said.

DOLPHUS SHEA, Resumed:

THE WITNESS: My name is Dalphus Shea and I've made my statement over in Fort Franklin and during that statement I said I was going to come back here and say a few more words. What I said about education was just what happened during the 50 years, the 1950's to 40's and how you see these people are the way they want to live. There's no way that anything can change them. These pipeline things have been going on for quite a time and I see that Mr. Blair's in the crowd.

What the people want was a land settlement before any major development such as pipeline and things like that that will destroy our land and which would be a very poor hunting ground afterwards.

The people around here don't live by money, they live by the land alone. The land is the one that feeds them, it's not money or gas or oil or anything like that. If they want to burn something they burn wood all winter, 60' below. As you seen yesterday, that the people still use dogs to go and get their wood.

Our forefathers have come from this

D. Shea
G. Blondin

1 land and have been travelling from Good Hope to this
2 place a good many times and wherever there's cut lines,
3 there's land erosion. Sometimes you see some moose or
4 big game getting stuck in these things. There's no
5 reason why it should happen again.

6 That is all I have to say,
7 Mr. Berger. If there's any major development before
8 any land settlement, I think the men directly behind
9 it has got to run far. Thank you.

10 THE COMMISSIONER: Thank you,
11 Mr. Shea. (WITNESS ASIDE)

12 GEORGE BLONDIN, Sworn:

13 THE WITNESS: Mr. Berger, I
14 speak in Fort Rae a little bit already, but since
15 I went trapping to this area a couple of times when
16 I was young, I would like to talk on behalf of
17 Colville Lake people. I'd like to show you on the
18 map how the people in my dad's days used the land.
19 I just want to show you just slightly.

20 THE COMMISSIONER: Fine. Please do.

21 THE WITNESS: This Bear Lake
22 area here, we're speaking about Colville Lake area here.

23 THE COMMISSIONER: Sorry, just go
24 a little slower.

25 THE WITNESS: Okay, okay.
26 This is Bear Lake, I know that. This is Colville
27 Lake. That's Good Hope.

28 In the old days, the people from
29 Fort Franklin used to pull their canoe up the river,
30 and then starting to get fall, they used to make camp

1 all around Bear Lake, wherever there's fish and
2 they get ready for the winter. And the people from
3 Good Hope, they go up Rabbitskin River, and they
4 come up to Bear Lake too with their canoe, and
5 the people from Colville Lake used dog packs every
6 summer to pack their stuff. I mean that's not
7 with plane or anything, they used dog packs, with
8 summer trains by means of packing on their back. And
9 Bear Lake people/trap the white fox, they used to
10 go to this lake. They used to go this area where there's
11 white fox and the Colville Lake people used to
12 join them too in the Barren Land and that way they
13 used the whole portion of land. That's my dad's days.

14 I want to express to the hearing
15 how much land these people used and undeveloped land
16 the big land now, so the people concerned about their
17 land, I'm 100 percent with because they have lots of
18 fur and caribou and now they're still doing this,
19 the people are not pulling away from Colville Lake.
20 They want to stay there, they want to die there, and
21 the people from Bear Lake, they're trapping
22 around in this area and sometimes getting mixed up --
23 right now, right this winter they've been doing that,
24 and would keep on doing that in the future. If the
25 people don't like the pipeline it's because they don't
26 profit from it and I don't want to talk too much
27 about the pipeline or -- there are a lot of people
28 doing the talking, I just want to express to the
29 pipeline hearing how much land they used, what the
30 people used to do in the old days. The Bear Lake

1 people, Colville Lake people, Good Hope people, they
2 used to get mixed up all in this area here. That
3 much I want to express to the hearing.

4 THE COMMISSIONER: Thank you Mr.
5 Blondin.

6 (WITNESS ASIDE)

7 THE COMMISSIONER: The maps
8 should be marked as an exhibit.

9 THE INTERPRETER: Do you want
10 me to translate that.

11 THE COMMISSIONER: Mr. Blondin
12 was showing me where the people in the past and still
13 today are hunting and trapping and fishing. The
14 Franklin people, the Good Hope people, and the
15 Colville Lake people.

16 (INTERPRETER INTERPRETS ABOVE)

17 BELLA T'SELEIE. Resumed

18 THE INTERPRETER: Bella T'Seleie.

19 THE WITNESS: I was born in
20 Fort Good Hope in 1953. When I was three years old
21 my mother caught T.B. and was taken away. I was
22 taken care of by the people of Good Hope. The
23 people there are like that. If a kid doesn't have a
24 mother, it is everybody's responsibility to make
25 sure that this kid doesn't starve, you know and die
26 in front of everybody. The kid is not taken off to
27 some home, you know, to strangers either. I was
28 kept by many families until my foster parents, Louis
29 and Marie Oudzi. They learned about my situation.
30 They weren't young, and they had three children alive,

1 and they already had three younger girls who died.
2 But they're kind people and they knew that I needed
3 help so they adopted me.

4 For the rest of my childhood
5 I was raised in Colville Lake. In the summer we
6 lived in fish camps, always working together making
7 dry fish, cutting wood, and I look back on those
8 days as real happy. I was happy.

9 In the winter though it was
10 hard. You have to travel by dogs and you have to
11 move from camp to camp, you know, so that my father
12 and my brothers they could hunt, fish and trap.
13 We never settled in one camp, we always moved around.
14 That's the way we have to be if we want to survive
15 and even Colville Lake, we never settled here, you know.
16 We just gathered here once in a while but it's not
17 our home. The land is our home. We feel comfortable
18 **any** place and that's the kind of independence we have.
19 That independence, you know, is the independence that
20 the government is taking away from us. They're
21 taking it away from us, you know, in all kinds of
22 ways. They're taking it away from us through rental
23 houses, where a family doesn't even have responsibilities
24 anymore. Where things are so comfortable, you know,
25 oil and water delivered, everything, everything done
26 for you, and you don't even have to get your children to
27 help you work, they're free all the time and it keeps
28 you from going back to the bush too, because you get
29 to depend on the services that they give you.
30 Whereas a man took pride in shooting a moose, and

1 fishing, you know, to feed his family, there's
2 welfare to replace that. There's so many ways you
3 know, to kill a culture, and I'm pretty sure that the
4 government has used them all. They're using them
5 all the time. The people are getting more aware of
6 this and yet it's still going on. It's going on in
7 all kind of different ways. It was happening when
8 I was six years old in Inuvik. The nuns -- that
9 school was set up you know, to condition the children,
10 so that we wouldn't turn out to be the kind of people
11 our parents hoped that we would be; so we wouldn't
12 take pride in what we are, not to be proud. I was
13 told time and time again that my people were dirty,
14 all kind of different names. Like it was something
15 to be ashamed of.

16 But at that time, I was six
17 years old and the only thing that I thought about was
18 how much I loved my parents and how much I loved the
19 life we lived. I couldn't understand what I was
20 going through. I learned that you don't have to be
21 clean to be happy.

22 I look at Colville Lake today and
23 I'm happy that there's not much change in the people;
24 there's not much change in the settlement; there's not
25 much change in the land except for the few cat roads
26 which has really done some damage. There is no
27 rental houses here, no rental houses to take the
28 responsibilities of the people away and there's no
29 boost charges everyday and there's no -- I
30 could go on. They still have their own lives; they

1 still have their own pride. I don't want my people to
2 have nothing but memories what their life used to be.
3 In other communities there's a lot of people like
4 that already, you know, where people don't have anything
5 but memories.

6 There's a lot of young people
7 besides myself that want to have something other than
8 memories, you know. That's why we want control of
9 what's going to happen to us and our lives in the
10 future. I think about all that and I know that we
11 are one of the last people, last people to have our
12 own land and still have our own kind of life, in the
13 world. I think the government and oil companies
14 should consider that, after all they've done to the
15 native people in the South, they should know that it
16 doesn't work. It didn't work for them. They're not
17 happy people; they're not proud people. All they
18 have is memories.

19 I wonder how long these people could
20 go on treating people like that without hurting
21 themselves. That's all.

22 THE COMMISSIONER: Thank you
23 very much. I wonder if that could be marked so that
24 it will be --

25 (STATEMENT OF BELLA T'SELEIE MARKED EXHIBIT C660)

26 (WITNESS ASIDE)

27 (INTERPRETER TRANSLATES ABOVE)

28 MARTIN CODZI, Sworn:

29 THE INTERPRETER: We all
30 grew up around here, around Colville Lake and he said

1 I don't know about the others, but he says, I want
2 to be buried here and he said I hope Colville Lake
3 stays the same all the time, so we make our living
4 off the land, he said. We always been making our
5 living off the land. He said we like doing it, so
6 he said we got no use for that pipeline that you're
7 talking about.

8 Even now today he said we're
9 still living the way our old people used to live, he
10 says. Right now he says my brother has got his camp
11 somewhere on the shore of the lake here and he said,
12 he's getting a lot of fish and he's putting up dry
13 fish for the winter. He said that's the way that we've
14 always been making our living, and he said, we like
15 it that way, because I guess it's quiet, you know,
16 the quiet life for him.

17 He says he's thinking to move to
18 a fish camp too after the hearing is over, he says.

19 (WITNESS ASIDE)

20 CHARLIE CUZON: Sworn

21 THE WITNESS: Berger judge, this
22 is the first time I've met you and my name is Charlie
23 Cuzon. I live here in Colville Lake, that's where
24 I grew, and us in the Northwest Territories, We
25 grow up, we would grow up really hardy you know, hard life.
26 We have to do something for our life, you know,
27 generation to generation, for our kids and their
28 kids, generations like that.

29 Sometimes they tell about pipeline.
30 Every time I hear on the radio they talk about pipeline

1 and we don't like to get this pipeline you know, and
2 to get it through because something is going to happen
3 if they get a pipeline through the Mackenzie Valley.
4 What happens if the forest fire started, and this
5 pipeline it might leak, something it's got a leak and
6 what if the whole thing explode. That's the first
7 step I'm going to mention and the second is I'm going
8 to show you on the map this what we mean our land
9 which we're using.

10 This is Colville Lake here. We
11 call it -- in our own language, we call it Kumamichuit (7)
12 This other lake here, we call it Tuchot, and
13 Tedji Lake right there, that's what we call -- in our
14 own language we call that Tutchituit and this we
15 call that Luatuit and this we call -- in English they
16 call it Muskeg Lake. Us, we call it Suituit and down here
17 Lac des Bois. That's how they call Paschentuit and
18 here we call -- that's about all. We call it Luatuit
19 in our own language and let's see -- oh boy, there's
20 lots missing here, up here too, all around this area.
21 There's a big piece missing here. Anyway, I'm just,
22 you know -- it's missing here. We didn't like to get
23 development into this, you know, make cat roads.
24 About three or four or five ^{years} ago there was no seismic around
25 It was good for trapping but now, about two or three
26 years ago the development in seismic comes around
27 and I guess, you know, the cat you know,
28 where the cat is going and sometimes it leaks.
29 Sometimes the seismic, you know, when they drill
30 a hole, you know, to blow up this dynamite and

1 then some guys have said they find a dead rabbit and
2 about two years ago I think, my brother's son told
3 me that somebody found a dead moose. You know, that's
4 because of this seismic when they drill a hole, they
5 blow up, I think that's the one killed some animals.
6 That's why we don't want any development or a
7 seismic crew or something like that. We don't want
8 to bother it.

9 There's a good fish lake, here, this
10 one and this one here. Mostly all -- four of
11 them are good fish lakes. And around here, they're
12 pretty good for trapping, and down here, up this way
13 that's why we don't want any seismic to go around
14 here and let's see, That's about
15 four or five years, that's when these cats start
16 coming around, and --

17 THE COMMISSIONER: All those
18 cuts I saw from the air were made in the last two,
19 or three or four years?

20 THE WITNESS: Yes. That's why
21 about two years ago, hardly no mark and now
22 maybe something is happening. That's why we don't want
23 any development around. And sometimes in the fish lakes here
24 they're putting nets and about a few years ago the tourist comes
25 around, maybe they do something. Maybe they catch a
26 fish and throw it back in the lake. Maybe that's
27 how they do and now there's hardly enough fish around
28 now.

29 About trapping, and the third step,
30 we do have a pretty hard life, the way we grew up,

Charlie Cuzon

We grow up with
the fish and fish and the meat. This is pretty
hard, you know, pretty hard. Sometimes in Good
Hope, sometimes I lived there, stayed there for
awhile and I think that government is the one is
spoiling some people and our kids, you know. Compared
to here, we're still live like oldtimers, but we're
proud of it, we're proud of it. In Good Hope you
know it's kind of getting changed.

Here in Colville Lake a few
years ago, a few years ago we go in the bush and get
wood by dog team in summer like this. That's the
way we keep ourselves in shape. This is the first
time I've been talking like this, and sometimes I
get mixed up.

Anyway, like Mr. Brown here,
sometimes I feel that we don't need him around;
sometimes he's too bossy, Mr. Brown
and maybe he talked to you already, I don't know,
and I heard that he said we start up this Colville
Lake, I heard that in Good Hope, I heard about that.
He say you start up this Colville Lake. That was
just full of bullshit, it's bullshit you know, Mr.
Brown. Whenever he talks, you know, he makes too
much stories by himself. I don't care if he's here.
I don't give a damn. I don't care, because a few
years ago, and Judge I'm going to tell you that, that
Mr. Brown about a few years ago, he was -- I'm not
afraid to tell you know, because I know you're a judge
so I want to tell you that, about Mr. Brown about
five or six years ago, he hit this person, you know,

1 he hit this person --

2 THE COMMISSIONER: Wait a minute.

3 I have no hesitation in listening to anything that
4 may affect the way in which this community lives,
5 because of the pipeline and development, but I don't
6 want to hear about a quarrel within the village,
7 between Mr. Brown or anybody else. It isn't going
8 to help me decide what I have to decide, so I don't
9 think you should go into that, especially since it
10 happened many years ago.

11 THE WITNESS: How I feel is that
12 I don't think we need a pipeline through.

13 THE COMMISSIONER: By the way
14 I've never met Mr. Brown so I don't want to hear his
15 side, I don't want to hear your side.

16 THE WITNESS: I see. So I don't
17 think we don't need any pipeline going through
18 this Mackenzie Valley because it's going to affect
19 everything, you know. And if they get it
20 down to the Mackenzie River and if a forest fire
21 started, it might blow up and maybe that's the
22 end of the Northwest Territories. That's the way
23 I feel, for generation to generation and our kids and
24 their kids after that. So we don't need, I don't
25 think we need the pipeline to go through the Northwest
26 Territories. I hope we win. I hope we win. Maybe
27 that's all I got on my mind, I guess.

28 THE COMMISSIONER: Thank you Mr.
29 Cuzon.

(WITNESS ASIDE)

1 JOE MARTIN, Sworn;

2 THE INTERPRETER: He said he
3 was still quite young when he came back from boarding
4 school and -- because just his mother, when she
5 goes to the bush, she took him. She took him down
6 here to Colville Lake, that's the first time he came
7 to Colville Lake when he was just a small little child
8 and then he said the police wanted him to go back to
9 education I guess or something, told a woman to
10 let him send him back but he said his mother refused.
11 She didn't want to give him up to send him back to
12 the boarding school again. She said about three times,
13 I think, the RCMP came and talked to her, she should
14 send the child back to get his education and she
15 said no. He said now, he said, when I think back, he
16 said, the way I make my living, I'm able to make my
17 living now trapping and hunting and I know how to
18 make my living off the land he said. I'm glad that my
19 mother didn't send me back to school, and kept me and
20 taught me how to be what I am now he says.

21 We hear a lot about the pipeline
22 on the radios and whatever you read about it and he
23 says I've never heard anything good about what the
24 pipeline can do, and he said that's why, he said,
25 we're all against it. Whatever you hear about the
26 pipeline before it's been started, and he says it's
27 always something bad that you hear about it, so he
28 said, we don't want any part of it.

29 There's parts around here, he
30 says, some areas where it used to be real good for

1 trapping marten and stuff like that, he said since
2 explorations, all the seismic trails and all that,
3 he said it's not so easy to go trapping and catch fur
4 anymore he said. You have to really work for it, be-
5 cause he said it's really changed. He says not so
6 many furs like it used to be before.

7 That's where he was trapping last winter,
8 there's a lot of seismic cut lines around there. He
9 said it used to be real good trapping area around
10 there.

11 THE COMMISSIONER: What's the
12 name of that lake, Mr. Martin that you pointed to?

13 THE WITNESS: Horseshoe Lake.

14 THE INTERPRETER: Horseshoe Lake?

15 THE WITNESS: Yes.

16 THE INTERPRETER: He says just
17 even cut lines like that can disturb the land and the
18 fur is not the same and the wildlife is not the same.
19 He said just something like a pipeline will do to us.
20 He said that's why, he said, we say we don't want it.

21 THE COMMISSIONER: Thank you Mr.
22 Martin.

23 (WITNESS ASIDE)

24 JOHN T'Seleie, Resumed:

25 THE WITNESS: I'd like to ask
26 some questions to Bob Blair.

27 THE COMMISSIONER: Sure.

28 THE WITNESS: Joe Martin was
29 just talking about an area where there's -- the last
30 few years there's been a lot of exploration going on,

1 and the reason for this exploration is they found some
2 gas I guess just north of Tedji Lake. This lake here,
3 and that's why I guess there's so many seismic lines
4 around there, and I want to ask Mr. Blair what they're
5 going to do with that gas that they've found there.
6 How are they going to take it out and whether or not
7 they're going to keep working at that place where they
8 found this gas because if they keep working there it
9 means that there's going to be a lot of exploration
10 work going on there and it's going to affect the
11 people of Colville.

12 THE COMMISSIONER: Okay, do you
13 want to just point that lake out again for my benefit
14 as well as --

15 THE WITNESS: It's called Tedji
16 Lake on the map but the people here call it Redji.

17 THE COMMISSIONER: That's
18 southeast of Horseshoe Lake?

19 THE WITNESS: Um-hmm.

20 THE COMMISSIONER: Okay, Mr.
21 Blair, I'm just wondering whether you can sit -- maybe
22 you can sit there where Mr. Ferry is and we can ask
23 him to move back to his oil drum. Maybe you can
24 just pass the microphone over to Mr. Blair and if you
25 have any further questions you can pass it back and
26 forth. Just take it in your hand, Mr. Blair.

27 ROBERT BLAIR: Resumed

28 MR. BLAIR: John T'Seleie's
29 first question, we know about the gas discovery
30 at Tedji Lake, the amounts of gas that have been

1 discovered there so far are not enough to make it
2 worthwhile to build a pipeline, from that gas field
3 to the main pipeline and so no application has been
4 made for that pipeline and it is not included in the
5 routes and applications that have been filed. But,
6 you're correct, the area is considered to be promising
7 for gas and I believe that if a main pipeline is
8 proceeded with in a few years, that it is likely -- I
9 think it's very likely that the exploration companies
10 would keep active in the area, operating within whatever
11 rules and regulations are applied to them, and would
12 try to develop more gas and if they succeed, that then
13 there would be a pipeline connection from the area and
14 while it has not been studied yet, I think it's pretty
15 likely that it would run southwest out of the area to
16 connect down to a mainline near the Mackenzie River
17 if there is such a mainline project.

18 THE WITNESS: That's all I
19 wanted to know.

20 THE COMMISSIONER: Fine. Thank
21 you Mr. T'Seleie, thank you Mr. Blair.

22 (WITNESS ASIDE)

23 THE COMMISSIONER: Translate that
24 before we -- did you get that Mrs. Wilson?

25 THE INTERPRETER: Yes.

26 THE COMMISSIONER: You better
27 translate it then.

28 (INTERPRETER TRANSLATES ABOVE)

29 THE COMMISSIONER: Mr. Blair, I
30 gather you'd like to say something, so please do.

1 This is Mr. Blair who's president of one of the
2 pipeline companies called Foothills.

3
4 MR. BLAIR: Mr. Berger, I
5 wanted to reply to another good point that was made,
6 and commit for Foothills about compensation for
7 traplines. If there is a pipeline and if Foothills
8 builds it, after some years, we would accept the
9 judgment of the Chief or the Band Council to fix
10 which trappers should receive compensation and the
11 appropriate amounts and in reply to the other point,
12 would pay within 30 days, under an arrangement probably
13 best worked out with the Hunters and Trappers Asso-
14 ciation who might set the guidelines, and we have --
15 Foothills has already had meetings with the Hunters
16 and Trappers Association for that purpose, but the
17 real point I think that we should make is that we
18 would accept that the Band Council or the Chief would
19 have the knowledge of the trapper, the familiarity
20 with the area that would make it practical for a quick
21 settlement to be achieved and would agree that the
22 settlement should not await more formal legal proof of
23 damages or inspections that might be difficult and
24 take a long time and even be forgotten. So I wish to
25 give that -- that's just one detail, but it's one --

26 THE COMMISSIONER: Mr. Blair,
27 could I just ask you about that. Do you say that
28 Foothills would submit to the judgment of the local
29 Chief and Band Council to determine which trappers
30 have in fact suffered damage and are entitled to

1 compensation, that's the case is it?

2 MR. BLAIR: Yes.

3 THE COMMISSIONER: How, if your
4 proposal has been fleshed out so far, how would the
5 amount be determined?

6 MR. BLAIR: The amount would be
7 determined by guidelines or rules for assessing amounts
8 developed by agreement with the Hunters and Trappers
9 Association.

10 THE COMMISSIONER: And by Foothills.

11 MR. BLAIR: By agreement between
12 Foothills and the Hunters and Trappers Association,
13 but we would accept basically the judgment of the
14 Hunters and Trappers Association as to how those
15 amounts should be derived.

16 THE COMMISSIONER And once the
17 amounts were determined, you'd pay within 30 days?

18 MR. BLAIR: Yes. I know it's
19 one detail, but Mr. John Burrell, who's the Vice-
20 President of Foothills is in the audience also and I
21 thought it was a time we should give that commitment.

22 THE COMMISSIONER: Fine. Maybe
23 you'd pause there and let Mrs. Wilson translate that.
24 Are you with us so far?

25 THE INTERPRETER: Yes.

26 (INTERPRETER TRANSLATES ABOVE)

27 THE COMMISSIONER: Does this
28 gentleman have a question?

29 THE INTERPRETER: No, he's just
30 making a comment.

1 He said maybe that's another
2 trick, he says.

3 THE COMMISSIONER: Well let's carry
4 on. Mr. Blair, do you have anything to add?

5 MR. BLAIR: Yes, it certainl-
6 is not a trick.

7 Mr. Berger, may I make one more
8 short word. I feel badly to hear it said so often that
9 -- by several witnesses -- that everything they hear
10 about the pipeline is bad. It is not -- we know it
11 does not have to be that way, because we know that we
12 operate many thousands of miles of pipelines in
13 Alberta and B.C. about which people do not hear bad
14 and I think partly what is said is bad because it is
15 unknown, the arrangements have not been completed, the
16 rules have not been made, but I believe that it is
17 possible to operate a pipeline in the Northwest
18 Territories about which people will not hear bad, just
19 as that is done in Alberta and British Columbia.

20 THE COMMISSIONER: Thank you Mr.
21 Blair.

22 Ladies and gentlemen, we always
23 give both pipeline companies a chance to speak, so
24 we have Mr. Carter sitting up near the roof of the cabin
25 from Arctic Gas.

26 THE INTERPRETER: We've still
27 got one --

28 THE COMMISSIONER: Oh, I know,
29 -- we'll get to you sir. Mr. Carter is here from
30 Arctic Gas and I just wanted to see if you wanted to

John Gully

1 say anything, Mr. Carter?

2 MR. CARTER: No sir, I'll let the people
3 here speak, I have nothing to add to what Mr. Blair
4 has said. I can just say that Arctic Gas will pay
5 compensation and wants to do it as quickly as possible,
6 but it doesn't have the specific way of doing so worked
7 out, in the same way as Mr. Blair has.

8 THE COMMISSIONER: Thank you Mr.
9 Carter. Yes sir, sorry.

10 JOHN GULLY, sworn:

11 THE INTERPRETER: He says, I
12 don't believe that there's anything good about the
13 pipeline he says. He says it just goes to show
14 he said the lake that they were talking about, just
15 awhile ago, about the gas there --

16 THE COMMISSIONER: The lake you
17 call Redji Lake?

18 THE INTERPRETER: Yes. He says
19 the year before last, he said he was trapping around
20 there and he was doing pretty good with his trapping.
21 That was before the exploration around that lake and
22 then this last year, he said they were there, they were
23 drilling and they were exploring around there. He said
24 he could see the difference already. He said I didn't
25 do very good there for trapping.

26 He said they were setting their
27 camps on the lakes too, so he said he had to go and
28 see the Chief in Fort Good Hope and they came down with
29 a plane and they flew around and they reported to the
30 Forestry and they went to talk to them and make them

John Gully

1 move their camp back to the land, instead of on the
2 lake.

3 He said he had to move his camp
4 further, about 70 miles out from where they were
5 exploring to do their trapping and he said that's better.
6 He said they even cross his trapline and disturbed his
7 traps, some parts around that lake there where he
8 had his trapline. Last year, he thought maybe after
9 it's been quiet, he thought maybe it's okay to go back
10 there and trap again, so he said he took his family,
11 this man here with his family, about ten children,
12 with him to trap there with him but he said it was the
13 same, there was hardly anything. He says it's not an
14 easy life, he said, to go out trapping for your money.
15 You depend on the land, he says, you trap on the land
16 he says, you go out with your bare hands like because
17 you know you're going to find something to kill or to
18 trap but he says somebody come around and destroyed
19 everything, and destroy it, he said, that's bad.

20 I saw it, for the two years he said, I saw the
21 difference, he said, before the exploration and he
22 said after and I seen the change there he said. Even
23 that little camp area, he said, if that can disturb
24 the animals in the trapping areas like that, he said,
25 so how much more damage he said will the pipeline cause
26 for us people that go out and are living out of the land.

27 He said I just want to let you know
28 the difference that I saw on the trapline before the
29 land was disturbed and after the camps been there. The
30 difference was there, he said, you could see it.

John Gully
Marie Cuzon

1 THE COMMISSIONER: The seismic
2 camps?

3 THE INTERPRETER: Yes.
4 He said, there's another thing, he said, we didn't
5 have the education a lot of the children, the kids
6 have today. He said we're going to get a job, he
7 said it's not going to be a very high paying one because
8 he said we didn't have the education, so he said, we
9 depend on the land, he said for our living because
10 we trap and we make money from trapping. He says
11 that's better than trying to get a job because without
12 education he said you can't get a good job, good
13 paying job, and he said they come around and disturb
14 the land like that and make it hard for us to trap and
15 make our living, he said. I don't like that.

16 THE COMMISSIONER: Thank you sir,
17 thank you very much.

18 (WITNESS ASIDE)

19 MARIE CUZON, sworn:

20 THE INTERPRETER: She says
21 I have about ten children, she said, but she said,
22 every year she said we go out to the bush and we spend
23 our winter out there trapping and hunting, I guess,
24 that's the way she said we make our living here. She
25 said she likes it but she said I suppose after they
26 put the pipeline through, she said, I wonder if it's
27 going to be the same. She says, I wonder if my children
28 will be able to go out in the bush and do their trapping
29 and hunting like we do now she says. Maybe there will
30 be nothing left for them, everything will be scattered,

1 she says that's what worries me sometimes because she said
2 I got a big family.

3 We have all those kids, she
4 said, we hitch up our dogs and pile the kids in the
5 sleds and she says, away we go to where we want to, to
6 stay for awhile where they can do the hunting and
7 trapping, because that's the only kind of life they know
8 around here. We like it that way, she says, we think
9 too much of our country, our land, and she said we
10 don't want the pipeline.

11 THE COMMISSIONER: Thank you very much.
(WITNESS ASIDE)

12 THE COMMISSIONER: Ladies and
13 gentlemen, I want to thank all of you who came to this
14 hearing this afternoon and to thank those who spoke
15 because you gave me an understanding of the way you
16 live here and you told me a lot about your village and
17 your people and those things are important to me because
18 it is necessary for me to understand you and your lives
19 and your traditions in order to be able to say to the
20 government what would be likely to happen here if
21 the pipeline were built. So let me just say that I
22 have listened carefully to each one of you and I think
23 I have learned something from each one of you, and I
24 hope that we've all been able to learn something from
25 each other this afternoon. On my own behalf, let me
26 say that this is the last trip that I will be taking
27 through the North because I have now been to 34
28 communities where the peoples of the North live and
29 the only other one that I still have to visit is
30 Detah which is a village very close to Yellowknife so

1 I just have to get in the car and drive there, It's
2 not very difficult.

3 But we have had a good visit
4 here today and we have to get back to Yellowknife
5 tonight, but I am glad that I was able to come. You
6 will remember that I was supposed to come here last
7 summer and something was wrong with the runway, it was
8 too squashy or something and the plane couldn't land,
9 so we took a float plane this time to make sure that
10 we made it.

11 Let me say that my job now
12 is to go back to Yellowknife to consider the remainder
13 of the evidence and then to make my report to the
14 Government of Canada which I intend to do by the end of
15 the year. After that the Government of Canada will
16 have to decide whether there will be a pipeline or
17 not, but you can rest assured that the Government of
18 Canada will be told about the views of the people of
19 Colville Lake. That is my job and I intend to do it.
20 After my report has been handed in to the government,
21 it will be tabled in Parliament and you will hear about
22 it after that. Thank you, Mrs. Wilson for
23 acting as our interpreter.
24 Thank you Chief, all of you who spoke today. The hearing
25 stands adjourned.

26 (INTERPRETER TRANSLATES ABOVE)

27 (PROCEEDINGS ADJOURNED UNTIL AUGUST 25, 1976)

28
29
30

347

M835

Community 75

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

Aug. 21, 1976 Colville Lake, NWT

DATE DUE

BORROWER'S NAME

347

M835

Community 75

MACKENZIE VALLEY PIPELINE INQUIRY Government
Publications

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

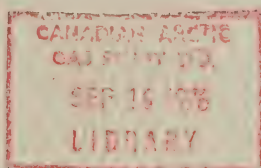
Detah, N.W.T.

August 25, 1976

PROCEEDINGS AT COMMUNITY HEARING

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APPEARANCES:

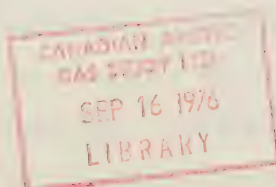
Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry;
Mr. John Steeves	for Canadian Arctic Gas Limited;
Mr. John Burrell	for Foothills Pipe Lines Limited.

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Community 76

1 Detah, N.W.T.

2 August 25, 1976

3 (PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

4 THE COMMISSIONER: Well,
5 ladies and gentlemen, I'll call the hearing to order.

6 I am Judge Berger, and this
7 is the last place that the Mackenzie Valley Pipeline
8 Inquiry is visiting and we're here to listen to what
9 you people who live in Detah have to say about the
10 proposal to build a gas pipeline along the Mackenzie
11 Valley. If the pipeline project goes ahead, there
12 will be six thousand men needed to built it and it
13 will take three years to build it. The Government
14 of Canada has said, that if a gas pipeline is built,
15 that an oil pipeline will be built along the Mackenzie
16 Valley after that.

17 So that we are asking you to
18 consider the impact of the great construction project
19 in the north.

20 We've been told that if a
21 gas pipeline is built and then an oil pipeline, there
22 will be increased oil and gas exploration activity
23 throughout the Mackenzie Valley.

24 The pipeline will provide
25 an opportunity for jobs, for people who live here in
26 the north. I'm not here to tell you that it's a good
27 thing or a bad thing. I'm here to find out what you
28 think about it, because the Government of Canada has
29 said, that they don't want to decide whether to build
30 a pipeline or not until they know what the people who

1 live here in the north have to say about it.

2 So, I want to know what you
3 people, who live here in Detah think and even though
4 it looks as if half of Yellowknife came here with me,
5 tonight, I hope you'll feel free to speak up and tell
6 me what's on your mind, just as if there were only
7 yourselves and myself here tonight.

8 Let me just add that our
9 representatives here tonight from both of the pipeline
10 companies, Arctic Gas and Foothills and they're here to
11 listen to what you have to say, but later on, if you
12 have any questions you want to ask them or if you want
13 them to explain their projects to you, we'll ask them to
14 say something.

15 I'd like to hear from those
16 of you who wish to speak and Chief, if you wish to
17 make a statement now, or any members of the Council?

18 (JOE TOBIE SWORN AS INTERPRETER)

19 CHIEF JOE CHARLO, sworn:

20 THE INTERPRETER: Like you
21 said, that there's two representatives from the pipe-
22 line. Who are they?

23 THE COMMISSIONER: Oh, this
24 is Mr. Steeves, with the -- he's got his hand up
25 there, with the green.

26 MR. STEEVES: Everybody says
27 it's a life preserver. It's really a jacket.

28 THE COMMISSIONER: And Mr.
29 Burrell there is from Foothills. Mr. Steeves from
30 Arctic Gas, Mr. Burrell from Foothills.

1 THE INTERPRETER: Just before
2 I start, I talked to the guy last night - -that was
3 Michael Jackson there. I told him that maybe lots of
4 people want to speak, because this is the last Comm-
5 unity Hearing. We might sit till 12 o'clock tonight
6 and if some more people want to speak, then we could
7 sit again tomorrow night, but tonight just till 12
8 o'clock, but tomorrow night I won't mention the time,
9 because that's the last time. And I want you to know
10 that this is the last Community Hearing and I want you
11 people who want to speak, we'd like to hear from you.

12 Right now, a few people are
13 missing yet, so maybe they're waiting for tomorrow.

14 Talking
15 about a pipeline, the Inquiry probably visited 25
16 communities and the people who speak, they swear by
17 the Bible.

18 We love our land and the
19 people on it, white and native. We are all friends,
20 all the people on the land. How many months the
21 people have been asked to say things about their
22 land. Well the way the people see this, these things
23 we're talking about might destroy our land. I
24 hope all the people that live on this land, white
25 and native, I hope the government listens to the people.

26 Like there's, is there
27 a pipe has been stored in the delta? This is what I'd
28 like to ask.

29 THE COMMISSIONER: Do you
30 want to answer that Mr. Steeves or Mr. Burrell? Is

1 pipe being stored in the delta for the pipeline, is
2 that the question?

3 MR. STEEVES: Well I can
4 speak for Arctic Gas sir. Arctic Gas has no pipe
5 for a pipeline stored in the delta. Are you thinking
6 of something you read in the press or heard on the
7 radio about pipe?

8 THE INTERPRETER:

9 He wants to know, like, is the pipe stored already
10 and then after the pipe was stored and this Inquiry
11 went on.

12 MR. STEEVES: No.

13 THE COMMISSIONER: Mr. Burrell?

14 MR. BURRELL: Foothills has
15 no pipe in the delta or anywhere in the Northwest
16 Territories.

17 THE INTERPRETER: What size is
18 the pipeline and how thick is the pipeline I want
19 to ask you?

20 THE COMMISSIONER: Do you
21 want to go first Mr. Burrell?

22 MR. BURRELL: The pipeline
23 which we are proposing is 800 miles long and it runs
24 from Mackenzie Delta along the river to Mackenzie River
25 to the 60th Parallel. That pipeline is 42 inches in
26 diameter and about half an inch in thickness.

27 THE COMMISSIONER: I think
28 you should add that your pipeline has laterals that
29 come as far as Yellowknife around Great Slave Lake.

30 MR. BURRELL: Yes in addition

1 to the line which runs along the Mackenzie
2 Valley, we are also proposing to run small diameter
3 lines from three inch in diameter to 10 inch, to
4 serve -- provide natural gas service to some 11
5 communities in the Northwest Territories. One of those
6 communities is Yellowknife.

7 THE COMMISSIONER: Mr. Steeves?

8 MR. STEEVES: The pipe for
9 Arctic Gas scheme is 48 inches, about there, and about
10 7/8's of an inch thick.

11 THE COMMISSIONER: Chief,
12 maybe I should just say something. You asked whether
13 there - these companies had stored pipe in the Delta?
14 I've been all over the Delta and I haven't seen any
15 pipe. They -- I think it's safe to say that they
16 don't -- they don't have the pipe stored in the Delta
17 to build the pipeline and I think we can take their
18 word for that. It would be pretty hard to hide it
19 in any event, so I think we can accept what they say
20 about that. I certainly accept it and I think you
21 should too.

22 I think I should add this,
23 Arctic Gas has ordered the pipe from the Steel Company
24 of Canada, but, if the government doesn't let
25 them go ahead, with the pipeline, then the Steel
26 Company won't go ahead and make the pipe. Okay, I
27 hope that's clear.

28 MR. STEEVES: Well, I'd like
29 to make sure that's clear sir. You know - my idea
30 as a lawyer, what it means to order something is--

1 THE COMMISSIONER: Well you
2 go ahead and add to it.

3 MR. STEEVES: I don't want
4 to correct a judge, you should never correct a judge,
5 I think, but Arctic Gas has said to the Steel Company,
6 if, the government says, go ahead, we want you to
7 make the pipe for us and that's all they've said.

8 THE COMMISSIONER: That's
9 fair enough.

10 MR. STEEVES: Okay.

11 THE INTERPRETER:

12 I am just
13 asking about the size of the pipeline and how thick
14 the pipeline is. I'm not only -- I'm not the only
15 one that wishes to know, it's all the people in the
16 hall here that wanted to know how thick it's going
17 to be and how big the pipe is going to be. This is
18 why I just ask.

19 This half an inch pipe, will
20 it last until the end of the world? In this cold
21 weather, like in the north here, it's really cold,
22 so one of these days, the pipe might break.

23 THE COMMISSIONER: Do you
24 want to say anything about that?

25 MR. BURRELL: The pipe which
26 will be installed will be designed especially for the
27 cold weather and the ground temperatures in which it
28 will be installed and that's a fact that has been
29 taken into consideration. Now as far as how long it
30 will last, there's been experiences in Alberta where

1 they've been moving gas now for over sixty years
2 and the pipe that was put in then, at that time is
3 still transporting gas and it's in very good condition
4 and they expect that they'll be using that pipe for
5 some time to come.

6 MR. STEEVES: Yes, there could
7 be a break.

8 THE INTERPRETER: Like you
9 see, the rocks around here, some rocks are thicker
10 than the half an inch but yet they crack. If they crack,
11 they crack till about ten feet deep. And the gas is really
12 strong, it's really, it's a natural gas, it's real
13 strong, and on the cold weather, maybe some day, the
14 rocks will crack and also the pipe might crack with
15 it too.

16 We know this pipe -- the
17 pipeline will spoil our land, not only land, whatever
18 lives on that land, the one we live on, like the
19 animals. Like all the people in communities, we
20 hear them that nobody wants, nobody that we heard
21 that they want a pipe to go through because we know
22 it's no good for us, not only the things that live on
23 the land, also the fish in the lake, that's why we
24 wanted our land not a pipeline.

25 Like this
26 pipeline we are talking about, one of these days it
27 might break, not only in the Northwest Territories,
28 but across Canada, north and south and if it breaks,
29 it will spoil our land and which is what we don't
30 want to see that our land spoiled. We're talking

1 about a pipeline that we live on this land or live on
2 this earth. The native and the white, we are all
3 cousins and we are supposed to love each other. That's
4 why we are talking about this pipeline.

5 One of these days, maybe the
6 pipeline will catch on fire and everybody will be
7 gone, which we don't want to see this. This is why
8 we love each other and love our land.

9 We're talking about the
10 pipeline. All the native people don't want the pipe-
11 line because we know it might -- it's going to spoil
12 our land.

13 It might be easy for a white
14 man to open a tap and get gas but, someday it might
15 be very bad. This is why we don't want to see that.

16 Talking about a pipeline for
17 so many months and the way we think about this pipe-
18 line, we really don't go for it because we know it's
19 no good for the people because you know it's been
20 talked about so many months, but still we really don't
21 agree to have a pipeline.

22 Like we know if we lose an
23 axe, as most of you know how thick the axe is, like
24 if we lose the axe in the water, if it stays there for
25 three or four months, it gets all rusty and you know
26 how thick the axe is and the thing spoils in the
27 water. What if the pipeline goes through someplaces
28 like a swamp and the pipes will get rusty too. It
29 might not only get rusty by the connections like all
30 that's bolted, and it might get rusty between the bolts

1 between connections.

2 Like we're talking about a
3 pipeline that's going to go to the south and how long
4 will that pipe last if gets there and if the pipes
5 spoil with water, well how soon will the -- how often
6 will the pipe be changed? And I understand some places
7 it would go underneath the river. Right now, like
8 the governments spending how many millions of dollars
9 on the pipeline -- on this pipeline Inquiry and if
10 the pipes spoil, it breaks, and it would be fixed
11 again. Like if you had to fix all the pipes all the
12 way along, how many miles, and how much will the
13 government spend again?

14 Even though they change the
15 pipes every so often, it will still spoil.

16 We talk about the pipeline.
17 If there is a pipeline, it will not be changed every
18 year and the water will spoil the pipe and it will
19 spoil, if the oil or gas spill, then it will spoil
20 all the land. Everything on the land and everthing
21 in the water.

22 Like this Mackenzie River is
23 a strong river in the winter and in the springtime
24 there's always water and you see there's creeks
25 around the river, that all the creeks run into
26 Mackenzie River and if the pipe breaks, gas or oil
27 will go on the land, then it will run into a lake
28 and the river and whatever lives in the water, stays
29 in the water, will get killed. And we know all that,
30 this is why we are against the pipeline.

All the people on the land in the north talk about the pipeline and that I just mentioned that the people must think about something else that I wanted to say now. If the government really want the gas or oil in the south, like all the people are against the pipeline, so what I want to say is why not build a railroad and have a train road so it can ship the gas south, you know, so it would be just as good as the pipeline and then the gas might go as fast as the pipeline.

If we -- not if we, but,
we live on the rocks here and like I mentioned that
sometimes the, or we heard that the pipe will be

1 buried in about eight feet deep and on the cold rocks
2 or in cold weather, the rocks will crack and if the
3 pipe is there, it might not last very long in the
4 winter, because it's only half an inch pipe, which
5 is dangerous in the rock country. It will break for
6 sure.

7 When we think about that.
8 Well, this is what I think about anyways, at least,
9 So, the railroad might be okay for a pipeline, well
10 I mean the railroad might be okay, but a pipeline is
11 no good. This is what we, the native people think,
12 because we live off the land and if the pipe ever
13 breaks, it might not break only in one little place,
14 The white people are okay because they got money
15 and they can buy things from the store, and we the
16 native people, we live off the land. This is why we
17 are concerned about the land.

18 If the pipeline ever puts in
19 and never goes through, then we won't live like our
20 ancestors, like our fathers and their fathers and
21 then their fathers and that would be so pitiful
22 if a pipeline comes in.

23 When the first government
24 got to this lake, this Great Slave Lake, and came
25 here with money and which they made a treaty with
26 the native people, we didn't know what we signed
27 the treaty for. We didn't know that we signed a
28 treaty for our land. When the treaty was signed it
29 was for the white and the native people to be friends
30 and work together; this is what we -- this is what

1 we've been told. This is why we got the money at that
2 time. And then we thought that there won't be any law
3 like we live off the land and hunt for what we want
4 and fish anytime we want. The fur we catch, there
5 was no certain season or made any law, this is why we
6 had the money, but, now if the pipeline comes through
7 then it would be just like -- just like we're in jail
8 or just like the law, the law is broken, then how can
9 we live off the land if all our fish, animals and
10 fur all got killed with the pipeline.

11 When we have a meeting like
12 this and we talk about things that we want to discuss
13 about the things that we got on our mind. Now that
14 we're here and then talk about this pipeline. All the
15 people have spoken about a pipeline, and what they
16 think about a pipeline, probably young people, older
17 people, old women, and little kids. I'm pretty sure
18 they spoke about their own land, what they think
19 about their own land in the north. Like we're a
20 native people and the white people who all live
21 together, we are cousins and if something happened
22 to the pipeline, it's not going to only happen to the
23 native people, it will happen to our cousins, like
24 the white people. This is why we don't want to see
25 our land to be spoiled, this is why all the native people
26 are against the pipeline.

27 Well we haven't got very
28 much time left, like we said only till 12 o'clock
29 and then we will talk. There's lots of people who
30 wants to speak, I think there's lots of people who

1 want to speak, so that's all for me tonight, but I
2 will be speaking again probably tomorrow night if
3 we're sitting again tomorrow, but for you people like
4 he said, you are not going to run away, so we'll
5 probably meet again anyways, so it will be all for
6 me tonight.

7 I'd like to get the
8 councillors if they want to say their speech.

9 THE COMMISSIONER: Chief,
10 we'll come back tomorrow night if there are more
11 people that want to speak tomorrow night. That's
12 okay. Before we hear from the councillors I think
13 I should tell you that there are people in Southern
14 Canada, who agree with what you said about a rail-
15 road, as a way of bringing the gas from the Arctic
16 to the south. The Department of Transport carried
17 out a study which said, that you could build a rail-
18 road and you could bring the gas out in railroad cars
19 and there are -- there is a group called the Institute
20 for Guided Ground Transport at Queens University in
21 Ontario, that agrees with you too, but the companies
22 that want to take the gas out, they want to build a
23 pipeline, so that's why we're looking at the proposal
24 to build a pipeline.

25 None of the railroads have
26 come forward and said, we want to build a railroad
27 to the Arctic to bring the gas out and though people
28 agree with you that, not everybody, but there are
29 some people who agree with you, that a railroad is a
30 way of bringing the gas out. The railroads aren't

1 prepared to go ahead and build a railroad and they're
2 the only people who are in the business of building
3 railroads.

4 The National Energy Board has
5 the job of looking at the question whether a railroad
6 is a better way of transporting the gas than a pipe-
7 line is and the National Energy Board will be holding
8 a hearing in Yellowknife on October 4th and it may be
9 that they will consider that idea of a railroad then.

10 I know this must sound
11 terribly complicated, but that's the way these things
12 are considered and it's really not my job to consider
13 whether a railroad is the best means.

14 THE INTERPRETER: He's just
15 asking me that will there be another Inquiry like
16 this, you know, just to translate the -- what they
17 say like native language?

18 THE COMMISSIONER: Well I
19 got to tell you I don't know. I'm sorry. But I'm
20 sure they will. I think what I should do Chief, to
21 be, so that there's no, I will have the -- what you
22 said about a railroad has been taken down on tape
23 and will be typed up, so that it will be in a, --
24 there'll be a record of what you've said and I will
25 send that to Mr. Stabback who is chairing
26 the Energy Board's panel and make sure that it comes
27 to his attention. I've said enough and if we can hear
28 from the other members of the Council.

29 THE INTERPRETER: He says I've
30 said enough too.

(WITNESS ASIDE)

Antoine Liske

ANTOINE LISKE: Sworn
THE INTERPRETER:

Counsellor Antoine Liske.

I'd like to speak a little of my mind. We are talking about a pipeline and we the native people, we know the land and we live in the rock country here. We like to know whether it's going to be in the Rockies or amongst the mountains, which side of the mountains and what kind what kind of a land it is going to go through, if the pipeline is going to come through.

THE COMMISSIONER: Well the pipeline will come down the east side of the Mackenzie River but it will be on the west side of the mountains that -- that are beyond the river. It will cross the river south of Fort Simpson under the river, They intend to bury the pipeline under the river, and one of the companies, Foothills intends to build a pipeline that will come around the north side of Great Slave Lake to bring gas to Yellowknife and Rae. The main pipeline will proceed into Alberta and it won't go through the Rockies, it is on the east side of the Rockies and then it goes across Canada, across the Prairies and across Ontario. Is that where these pipelines are going?

MR. BURRELL: Yes.

THE INTERPRETER: What about the creeks, will they go underneath the creeks or go over the creeks? Cause in the winter-time in the north, there is lots of overflow, like creeks and if it's cold weather in the winter-time and those ice

Antoine Liske

1 cracks too, so if the ice cracks, probably the pipe
2 will crack too.

3 What about if the pipe comes,
4 if it's going to come through if it meets a long lake,
5 how will they cross it, will they go around it or
6 across it? Because in the cold weather, you know,
7 the lakes freeze too, but it doesn't freeze over all
8 the way to the bottom, it freezes so many down and
9 there's always water underneath to the ground. So
10 how are they going to do this?

11 And then when we think about
12 this pipeline, you know, then, when we think about a
13 pipeline we know it's dangerous for us, all the native
14 people know that it's dangerous for the people. This
15 is why we -- (Power Failure)

16 THE COMMISSIONER: Okay.

17 THE INTERPRETER: Yeah, excuse
18 me, I thought -- I think I went as far as the --

19 MR. STEEVES: I think he's
20 talking about lakes.

21 THE COMMISSIONER: Crossing
22 lakes.

23 THE INTERPRETER: Yeah, well
24 like you said, the -- what about the long lakes, how
25 will they cross it, will they go around it and then
26 will they go right through, because in the cold --
27 even though it's a cold weather, the lakes, they only
28 freeze so many feet and then it's water underneath.
29 Well he wants to know how will they cross it? So
30 we know we live in the cold weather, this is why we

Antoine Iiske

1 don't want to see the pipeline come through because
2 it will spoil our land but, we agree that we like to
3 see the railroad instead of a pipeline.

4 THE COMMISSIONER: Do you
5 want these gentlemen to answer about the creeks now
6 or do you want to wait until you're -- do you want
7 them to wait till your finished?

8 THE INTERPRETER: When we talk
9 about this pipeline we don't know because never on
10 our land has this pipeline ever built, so this is why
11 we want to know and this is why we're asking questions.
12 Whether the pipeline will be above the ground or will
13 it be buried. This is why we are asking questions.

14 We live on the rocks here
15 and there's some animals lives on the land too. What
16 will happen if you meet the rocks or the mountain
17 and some animal lives on the mountain? What will
18 happen if the pipelines going to go through the
19 mountain or how are you going to go through the
20 mountain? This is what we wanted to know also.

21 Like the lands are not all
22 the same, some places there's rocks, some places
23 probably good soil, but some places there's lots
24 of swamps, what will happen if they go through the
25 swamps? Like you see the poles, like the light poles
26 some place they're in the swamps and like in the
27 wintertime, it freezes and then it thaws again and you
28 probably notice that the poles get leaning to one
29 side, like now because of the land freezing in the
30 wintertime, and then it heaves up you know so like the

Antoine Liske

1 pipes, if they go through the heaves like that, and
2 then in the wintertime: probably moves the ice or the
3 land and then if the pipe moves, they could probably
4 break the pipe there too.

5 In the spring time or like
6 when you cross the river, there is always the strong
7 water and the water is really strong, so if you have
8 the pipe underneath or somehow you cross it you know,
9 you probably break the pipes too.

10 Like we know the land, that
11 they're not all level, some places you know get higher,
12 some places gets low, that's why we, you know, this
13 is why we talk about land and this is why all the
14 people that talks about the pipeline that they don't
15 want to see the pipeline go through. That's why we
16 know that land and then this is why we talk about it,
17 so he says there's some people who has to speak, so
18 this is all I want to say.

19 THE COMMISSIONER: Thank you
20 councillor. Let me just say something
21 about this, and then we'll ask these two gentlemen
22 to say something too.

23 You said that
24 this is a cold country and the ground heaves when it
25 freezes. Well that's something that the engineers
26 who work for these two companies have spent a lot of
27 time studying and they are very good engineers and
28 they've come to the Inquiry, and they have said, the
29 ground will heave but that it won't cause the pipe-
30 line to break. The -- that's the view that the

Antoine Liske

1 pipeline companies and their engineers have expressed.
2 There has been a man who has come to the Inquiry who
3 has told us, that the heave will be much greater than
4 the companies predict; that is Dr. Williams of Carlton
5 University and the Scott Polar Institute. He says,
6 the ground will heave five times more than the pipe-
7 line companies predict and if that happens, they won't
8 be able to build this pipeline and bury it beneath
9 the ground.

10 I just want you to know sir,
11 that the Inquiry is considering the problem that
12 you've raised, relating to the heave that is caused
13 by freezing in this northern country.

14 Maybe you'd translate that
15 Mr. Tobie and then we'll see if you gentlemen want
16 to add anything. I'm summarizing Mr. Burrell, the
17 evidence that was given in phase 1. I should add
18 that this will be the -- if it is built, it will be
19 the first pipeline buried in perma-frost anywhere
20 in the world.

21 Before we go on, Mr. Steeves
22 and Mr. Burrell, if you want to add anything, please
23 go ahead, I'm --

24 MR. STEEVES: I want to say
25 this, you speak of two concerns, you say river crossings
26 and you say frost heave. Arctic Gas agrees with you,
27 that those are very special problems and very difficult
28 problems and they accept that Arctic Gas must under-
29 stand as much as you or other people of the north
30 understand about frost heave and about rivers and

Antoine Liske

1 crossing them, but must understand more, they must
2 understand how to build a pipeline through them,
3 before they can go ahead. That's one of the things
4 Mr. Justice Berger has to decide, whether or not
5 the pipeline understands and that's one of things
6 as well, that the N.F.B., the National Energy
7 Board must study on and decide. Does the pipeline
8 know enough about river crossings? Does the pipe-
9 line know enough about frost heave?

10 THE INTERPRETER: He's just
11 asking a question about the land, because the land
12 is not all the same level and they're not the same
13 like some rocks and swamps and some other -- this is
14 why we just wanted to tell the crowd, to let the crowd
15 knows what kind of a hearing we're having here.

16 THE COMMISSIONER: Did you
17 want to add anything about those problems Mr. Burrell?

18 MR. BURRELL: Well, as the
19 councillor said, they were concerned about, and as
20 Mr. Tobie was saying, that concerned about a crossing
21 of creeks and how they'd avoid lakes or going
22 through mountains and swamps and the pipeline company
23 when it looks at building a pipeline, not only here
24 but everywhere, looks at how it can avoid these areas
25 because the pipeline company wants to put the pipe-
26 line in a location that it will be as safe as possible.
27 Now, it means though that it can't avoid all these
28 areas and it's necessary for it to cross rivers
29 occasionally and when they do cross rivers, there's
30 a special design made of the pipeline and the pipe-

Antoine Liske

1 line is buried well below the surface of the river
2 bottom, so that the strong flow of water won't wash
3 the pipeline out and it's put in, in a safe manner.

4 Now as far as going through
5 swamps, you mentioned that it could rise up and
6 there are weights put on the pipes to keep the pipe
7 stable and you mentioned earlier about corrosion or
8 rusting of the pipe. The pipe is coated with tar
9 and a special coating to keep the water away from
10 the pipe, so that it doesn't rust, but the pipeline
11 has the same concerns that you have. It wants to
12 put the pipe in as safe a location as it's possible
13 to do and those areas where it's difficult it makes
14 special provisions to minimize those difficulties.

15 THE INTERPRETER: He's just
16 saying that we'd just like to know about these
17 questions that we ask.

18 THE COMMISSIONER: Well
19 that's fine.

20 (WITNESS ASIDE)

21 ISADORE TSETTA: Sworn

22 THE INTERPRETER: This is
23 Isadore Tsetta. You probably had the community
24 hearings in 24 other communities and now this is the
25 last one here.

26 You probably heard all the
27 people in communities and I don't think anybody told
28 you yes, we agree with the pipeline because it's
29 going to be good for us. When those people don't
30 agree the pipeline we don't agree -- we don't -- we

T. Trotta

1 think the same thing, we don't agree with the pipe-
2 line.

3 If the pipeline comes
4 through, we know, like we're sitting here, we know
5 how many things are going to be destroyed.

6 When the pipeline will come
7 through, or if it gets in construction, sure there
8 will be lots of money, but, and also there will be
9 lots of problem with it.

10 When all the people say that
11 we don't want a pipeline, once a person say, they
12 all agree with a problem they see, it shouldn't be
13 broken, their talks.

14 If the pipeline goes on
15 construction, it will go someplace and then may be
16 someday it will come to our land here too.

17 Like you see in town here
18 in Yellowknife, there ish't that much of jobs here
19 but there's lots of people, lots of people got prob-
20 lems, not only by disease.

21 When we, the native people
22 say something, not only one town or not only in one
23 village, all the Northwest Territories. If they know
24 like they say, there's going to be a problem, if one
25 person says that and we know it and then we agree
26 with one person about a problem, and the pipeline
27 when it's finished construction and sitting there,
28 it's not going to sit free without catching fire.

29 We know and we see that the
30 forest fire gets in, like on the land, it doesn't

T. Tsetta

1 only burn one area every summer, it burns so many
2 different areas every year.

3 We know that the fire and
4 the gas, even though if the fire gets the gas, we
5 know how it's going to spoil and how big of a destroy
6 it's going to make. This is what we knew, this is
7 why we know, this is why we've been talking about
8 that.

9 Even right now I see Con
10 mine right across here and then even though there's
11 no pipe here you know, if we catch a fish in a lake
12 there, there's always oil taste.

13 THE COMMISSIONER: There's
14 always what?

15 THE INTERPRETER: Oily. That's
16 why all the native people and the people that live
17 in the north here, they talk about this pipeline,
18 what kind of a problem it will give, so this is why
19 we got that on our mind too.

20 Like I said, if anybody wants
21 to speak about the pipeline, I don't think anybody
22 will tell you the pipeline is good. It might be a
23 better idea to get the train or railroad instead of
24 a pipeline. We think that might not be much problem
25 then.

26 Like now across the lake to
27 Hay River, there's a railroad from the south which
28 is along so many miles that they went through and
29 from here to here to Yellowknife it's not that far
30 from -- it's not the same length from where they built it.

Q: 7801a
A: 7801

1 When we talk about the pipeline,
2 one of these days if it breaks, it will spoil or kill
3 our fish, our fur, our animals that lives out in the
4 bush and which we don't like to see that happen.
5 That's why we talk about this so many times.

6 On this earth, he says,
7 everything you see, one of these days, it will spoil.

8 The forest fire has been
9 through the bush, we know for sure that the caribou
10 doesn't go back there to feed, so once the bush is
11 burned, then it's just as good as waste. And if
12 the pipe breaks and if the oil or gas flow on the
13 land, all around how far the gas flows or oil flows,
14 we don't think the animals will go to there and live
15 there.

16 That's all I want to say
17 for now, but, so some other people want to say some-
18 thing, so that will be all for me.

19 THE COMMISSIONER: Thank you
20 sir.

(WITNESS ASIDE)

21 MICHEL NOEL: Sworn

22 THE INTERPRETER: As he's
23 been travelling on the native land, and probably
24 government said to find out what about the native
25 people on the land that live in the north, so this is
26 why the government probably hired you, that's why you
27 come to listen to all the native people in the north.

28 We native people, we are not the
29 rich people, that's why we depend on the land, what-
30 ever is on the land, we live by it. That's why when

M. Noel

1 we talk about our land, when we say, our land, we
2 live on it, that's why.

3 Our food is on the land
4 and whenever we want to work, on this land and get
5 the things we want, and then we work. Now you guys
6 want to do something on this land, that's why you
7 talk about it and work on it, so this is why if we're
8 going to talk about it, we think we should talk about
9 it too.

10 This job you--this program
11 you're talking about, it's a big thing and if you
12 know that it's really important to have that, then
13 we should work together and then find out -- you
14 see, this is on our land, so we should tell you
15 how it should be done, if it's going to happen.

16 All the people talk about
17 is pipeline, they -- we know it's not good for us
18 and for the land also, because if it comes through
19 on the land it will spoil our land, so we agreed and
20 talked about this. Maybe the railroad would be better
21 than the pipeline, because we think the railroad
22 might not spoil as bad as the pipeline.

23 We, the people who live in
24 the north here, we live off the land and we love our
25 land, so when we think about this pipeline, we don't
26 agree that we should have the pipeline built, because
27 we know it's going to spoil the big land, but, if we
28 have the railroad, then it wouldn't -- it might not
29 spoil as bad as the pipeline.

30 Before the white man came to

1 this land here, even around here, not too far around
2 here, we used to kill a moose and even the caribou
3 comes down here, so we don't usually go out too far.
4 But after the white man came, they brought all the
5 machineries, like the bulldozers and airplane, which
6 makes lots of noise. When the moose or caribou hear that,
7 they don't come around. Like you should understand
8 even that, even though it's not a pipeline and it's
9 not as big a construction as the pipeline will be,
10 but it doesn't get any moose or caribou anymore down
11 here.

12 In the older days, we don't
13 see a forest fire like we do now, that's why in the
14 old days, we used to live good by fur and the food
15 like caribou moose, but in the springtime or in the
16 summertime when we get the forest fire now, that
17 burns all the animals and the fur. That's why we
18 don't live as good as we used to.

19 Like when we talk about this
20 gas, all the people in the north here, we know
21 that we all live on the land and if the gas we're
22 talking about, we think it's going to spoil our land.
23 This is why we don't want to see the pipeline come
24 through.

25 Like when we talk about its
26 gas, it's not that we don't want gas, it's that
27 the only thing that we don't want a pipeline. All
28 we want is a railroad instead of a pipeline, so we
29 hope that the government agrees with us.

30 That's all I wanted to say,

H. Noel
J. L. L. L.

1 so there's other people that want to speak anyway,
2 so that's all I have to say.

3 THE COMMISSIONER: Thank you

4 Mr. Noel.

(WITNESS ASIDE)

5 PETER LISKE: Sworn

6 THE WITNESS:

Ladies and gentlemen, I'll

7 do it in English and then I'll translate it myself.

8 Mr. Berger, my name is Peter

9 Liske, I have lived in Yellowknife for eight years.

10 I was born in the settlement of Fort Rae. Raised

11 at Fort Rock, went to school in Fort Smith and Fort

12 Simpson and have worked at variety of jobs here in

13 Yellowknife.

14 I am close to my people.

15 I know their ways, how they think, what their feelings

16 are about the idea of the pipeline and land claims

17 and resource development, and how these things will

18 affect us. I have listened to the statements made by

19 the people along the Mackenzie River for the past two

20 years in the context of Dene --history, past, present

21 and future.

22 We are now in the last stage

23 of the Inquiry and this is the last chance for the

24 people to express their views. I would like

25 now to express my views on the Dene people and the

26 pipeline.

27 The Dene people are all

28 saying, "This is our land, this is our home."

29 The pipeline has not even

30 been built in the Northwest Territories and already

1 development has affected the people in this area.
2 What the Dene people are saying is, no development
3 like the proposed pipeline until a land settlement is
4 made with the native people.

5 The pipeline will destroy
6 the natural environment for our people. They are
7 living off the land, along the Mackenzie River.
8 Everyone knows that caribou and birds will change
9 their complete migration route rather than go near
10 any manmade obstacle.

11 Mr. Berger, you must be
12 aware that the people of Detah Village and Latham
13 Island, what you call Rainbow Valley, are already
14 affected by the arsenic coming from the two mines
15 operating in this area, Con and Giant Mine.

16 Although the native people
17 are living near the capital of the Northwest Terri-
18 tories, and in the vicinity of two of the richest
19 gold mines in Canada, people of this area are not
20 receiving any benefits, nor are they able to sit down
21 and discuss the problems created by the two mines
22 over the years. The people of Detah have no jobs,
23 other than hunting, fishing and trapping for their
24 living.

25 Before the white man came,
26 the old people have said, we live by hunting and
27 trapping, but now there are too many promoters and
28 developers seeking riches from our land. Much has
29 changed and will continue to change unless, we the
30 Dene, prepare ourselves for education, social and

P. Liske

1 economic development and political control.

2 Too often in the past, we
3 have been forced to adjust to change that was
4 beyond our control, but now more and more of our
5 people are saying, enough is enough.

6 This situation has been
7 allowed to exist and there have been no plans for
8 co-operation with and compensation to the local native
9 people and I feel that the same situation will occur
10 in the Mackenzie Valley should a pipeline be allowed
11 to be built before land claims are settled.

12 The young people are be-
13 coming aware of what has happened in the past to
14 their parents and grandparents and what has been lost
15 to them and what they have to fight to gain back that
16 control. Even today, the native people have very
17 little understanding of the situation. They do not
18 understand development and its effects on the people
19 nor can they express their feelings of frustration
20 and our fear of what we'll do to their way of life.

21 At this time, I would like
22 to say, that you have played an important role as
23 a good listener and hopefully your recommendations
24 will be of great value to all people of the north,
25 but, I urge you, Mr. Berger, to caution the people
26 in Ottawa to think very carefully to weigh the effects
27 of a pipeline, to seek consultation with the native
28 people, to take their advice on all matters before
29 making any decision. Our existence could very well
30 depend on whatever Ottawa decides.

P. Liske

1 The Dene people are saying,
2 no development like the proposed pipeline until a
3 land settlement is made with the native people.

4 I will support this statement
5 until such time that the Government of Canada sits down with the
6 Dene leaders to discuss their land claims.

7 I would like to thank you
8 Mr. Berger for giving me the opportunity to make my
9 presentation.

(WITNESS ASIDE)

10 THE COMMISSIONER: Thank
11 your Mr. Liske. I wonder if you'd let us keep your
12 written statement so it will be part of the perm-
13 anent record of the Inquiry?

14 (STATEMENT MARKED AS EXHIBIT C661)

15 JOE MARTIN, Sworn:

16 THE INTERPRETER: This is
17 Joe Martin. Tonight we gather here. In the past
18 we used to gather and have a small meeting, talking
19 about problems like laws, and about the hunting and
20 all this, but tonight we're sitting here and talkin-
21 about our feelings, what we feel about a pipeline,
22 and this is very important. This is a big meeting
23 now, we're having.

24 When we think about, when
25 we Dene people, we don't think the same, we don't
26 talk the same and this pipeline we're talking about
27 is, it's very dangerous. It's like when you think about
28 it, we know that's it's very dangerous, but, yet, if
29 you put it through, it's just like murdering the
30 people. Like he said, if you know a person who wants

J. Martin

1 to murder you with a gun or a knife, it is just the
2 same. Because where the gas is and then if you make
3 a pipeline, all along the route, if the pipe every
4 busts and then this earth would not be the same and
5 then also the people won't be as much the people like
6 it is now. Not only the people, not only the land,
7 all the animals that lives on the land.

8 When we talk about this
9 pipeline, it is something very dangerous, that's why
10 we think about our land and talk about our land,
11 how we love our land. We live on this land, but, me,
12 I got the bus here that I use and sometimes I think
13 about it, that I don't want to be a bus driver all
14 my life and some white people, they tell me that if
15 you still have a bus by ten years time, then you
16 have lots of money. But when I think about this
17 lots of money, I don't want to be that rich. Even
18 though I won't be rich, but yet I would like to
19 go back in the bush and live off the land. What's
20 on the land like birds, animals, fish, that's what
21 we like to live on, that's why one of these days,
22 I always think that I want to get back to the bush.

23 You probably heard about
24 the older people, about their past, how good they
25 used to live off the land. There was plenty of
26 animals, birds, fish. These older people and our
27 parents that live like that, they brought us up with
28 all the animals in the bush, bush and I mean the
29 caribou and the moose and the fish and ducks in the
30 summer time. Living here in Detah our parents used

1 to shoot caribou, just right at the point here. That
2 was before the mine came. I remember when I was
3 young. Lots of things to live on. I see this
4 Giant mine, there's -- there used to be a good blue-
5 berry picking, so there's a couple of old ladies that
6 told me that -- well they told me a story about how
7 they found that gold there. So one time they were
8 picking berries, so they were down there and one old
9 lady, her name was Liza, she said that she found a
10 good rock, so she showed it to one of the white men.
11 So the white man asked her, where did you get
12 this rock from? Well, the old lady told him that
13 if I tell you where I found this, would you give me
14 something and the white man said sure, I'll give you
15 something. Well the old lady said, okay, I need
16 three stove pipes. So the old lady got three stove
17 pipes. So the old lady got three stove pipes and
18 the white man, they got a mine there, how many millions
19 of dollars they are making out of that mine there now?

20 Like this old lady, she's
21 our cousin. Now she gives this rock to a white man,
22 it's a big mine right now, and which the mine is
23 getting rich and now this old lady, she died, when
24 she was about 100 years old when she died, and she's
25 buried over here. Now those mines, they should think
26 about these three stove pipe and then like she is
27 buried here but she hasn't got not even a fence
28 around her grave. When you think about this three
29 stove pipe and the gold, those mines they should give
30 this old lady a gold fence on her grave, which maybe

J. Martin

1 they don't know where she is buried, that's why,
2 maybe that's why, but, we're here tonight not to
3 talk about gold, but yet we have to mention about
4 what we think.

5 In the past, we know that
6 and then we heard that some people ask us, Dene, to
7 ask the mines, why don't you ask them for money?
8 We don't want money, all we want is what things is
9 on our land, we don't want our land to be spoiled,
10 which we like to live on our land. This is why we
11 don't really want money from the land.

12 When we talk about our land,
13 we love to live off the land, that's why we talk about
14 our land. Even though I got a bus about since 1973.
15 Last winter I went out trapping because I know it's
16 a good country for where I used to go and that's
17 where I went back last winter. There's two lakes
18 there, every winter a caribou used to go over there
19 and when I got there, the one lake there, there was
20 only just green all around, but now one of them
21 has just been burned, the forest fire has been there.
22 So when I was there last winter, the further lake
23 that I used to see caribou, that was the one that
24 burnt, around that lake there, so when I was there
25 last winter, below that lake, there was another lake
26 there. That's where I got some caribou last winter.
27 So this forest fire, the fire-fighters don't really
28 care to put a fire out, which is not like last
29 summer or the summer here, you can hardly see from
30 the smoke sometimes. In the past I used to be a

J. Martin

1 fire-fighter and that's a few years ago, I think it
2 was 1973. One time I was fighting fire, I saw two
3 moose got killed by a fire and one of them was still
4 alive and when we got near it, we saw that the moose
5 was still alive but the eye was burned. It was
6 cooked. And one time I saw a young moose that's
7 been through a fire and just sitting in the burn
8 and the mother got away, so the mother swam away.
9 Then another time there's some fire-fighters, they
10 saw a couple of martens that were sitting on a tree
11 and the tree got fire, so both of them got killed.
12 No, one of them got killed and the other one was--one
13 eye burned, so the other one was still alive. And
14 one time there was a squirrel, a squirrel just came
15 right out and then while it came out -- the ground
16 was burning when it came out, so half the body was
17 just all cooked and that's how it's killed.

18 'Not only the one we know,
19 what about the other forest fires, that the forestry
20 don't put it out? What about all the animals that's
21 all been killed?

22 After that, we fought a
23 fire again for about a month that's past the Taltheile
24 Narrows and that was muskeg that has been burning
25 for one whole month. And we know it burned about
26 8 feet deep, so we stayed there for one whole month
27 but yet, we couldn't put it out.' So what we
28 did is, there was rocks around it, it's a long ways
29 around, so it's only mostly rock, so we cleared all
30 the rocks around it and then there was three other

1 people went there and then we told them to look after
2 it, not to get the fire jumped to the other place
3 again.

4 Now talking about the
5 pipeline, if the pipeline goes ahead, I don't exactly
6 know how deep the pipe will be in the ground but,
7 if the pipe gets on the muskeg like that, and if the
8 fire doesn't go out for a month, like it did, well
9 every day, the pipe will get hot and then hotter
10 every day and some day, it might just bust. Like
11 I know this summer that we didn't have no rain for
12 at least a month and if a fire gets near the pipeline
13 and gets on top of the pipe and then it will be
14 really dangerous, so I'm just telling you about this,
15 how deep the fire was burning, when the ground was
16 burning, it's about 8 feet deep.

17 This is all I want to say,
18 is that what I saw in the past about a forest fire,
19 is what I wanted to tell you, that's why, so this is
20 all I have to say.

21 (WITNESS ASIDE)

21 THE COMMISSIONER: Thank
22 you Mr. Martin. Chief, I'm -- if there are quite
23 a few more people that want to speak, then maybe
24 we should adjourn now and come back tomorrow night,
25 that's whatever you and the other people want to do,
26 but, I have to, these people have to take all their
27 equipment back to Yellowknife so we can hold a hearing
28 there in the morning, so maybe it would be better if
29 we stopped now and came back tomorrow night at
30 8 o'clock.

CHIEF JOE CHARLO:

THE INTERPRETER: Yes, maybe
there's lots of people that wants to speak, but
it's kind of late now anyway, so I agree with you.

THE COMMISSIONER: Okay,
well let me just thank you, the people who spoke
tonight, because I learned something from each one
of you and we'll come back tomorrow night at 8 o'clock
and hear from the rest of the people in Detah that--
and the people from Latham Island too that want to
speak at this hearing.

We'll adjourn then and be
back at 8 o'clock tomorrow night.

(PROCEEDINGS ADJOURNED UNTIL AUGUST 26, 1976)

347
M835
Community 76

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

Aug., 25, 1976 Detah, NWT

DATE DUE

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Publication

MACKENZIE VALLEY PIPELINE INQUIRY

IN THE MATTER OF APPLICATIONS BY EACH OF

- (a) CANADIAN ARCTIC GAS PIPELINE LIMITED FOR A RIGHT-OF-WAY THAT MIGHT BE GRANTED ACROSS CROWN LANDS WITHIN THE YUKON TERRITORY AND THE NORTHWEST TERRITORIES, and
- (b) FOOTHILLS PIPE LINES LTD. FOR A RIGHT-OF-WAY WITHIN THE NORTHWEST TERRITORIES

FOR THE PURPOSE OF A PROPOSED MACKENZIE VALLEY PIPELINE

and

IN THE MATTER OF THE SOCIAL, ENVIRONMENTAL AND ECONOMIC IMPACT REGIONALLY OF THE CONSTRUCTION OPERATION AND SUBSEQUENT ABANDONMENT OF THE ABOVE PROPOSED PIPELINE

(Before the Honourable Mr. Justice Berger, Commissioner)

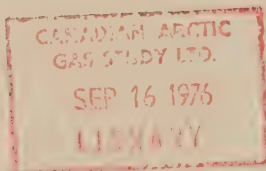
Detah, N.W.T.

August 26, 1976.

PROCEEDINGS AT COMMUNITY HEARING

Volume 77

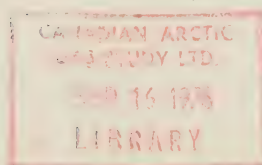
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Community 77



APPEARANCES:

Prof. Michael Jackson	for Mackenzie Valley Pipeline Inquiry;
Mr. John Steeves	for Canadian Arctic Gas Limited;
Mr. John Burrell	for Foothills Pipe Lines Limited.

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Detah, N.W.T.

August 26, 1976

Chief Joe Charlo
Fred Betsina

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

(JOE TOBIE, RESUMED AS INTERPRETER)

THE COMMISSIONER: Ladies and gentlemen, I'll call our hearing to order and we'll spend our time this evening listening to the people who still have something to say, so I think we're open for business.

(INTERPRETER TRANSLATES ABOVE)

CHIEF JOE CHARLO, resumed:

THE INTERPRETER: He said, this opening of the hearing here, this is the last evening so anybody who wants to make their presentation, they're free to do so. Whether it's going to be the old -- the old and the young, it's up to the people who want to speak. I said my speech last night but this is the last night so I want to say something but I'll wait until the end of the evening.

(WITNESS ASIDE)

FRED BETSINA, resumed:

THE WITNESS: Mr. Berger, I'm a Dene person right here in Detah village and I've listened to a lot of the Inquiry here, you know, and I've listened to the Inquiry in uptown there too and I haven't been up to the Mackenzie Delta or nothing and when I listen to my people, what they say, you know, like my Chief, what he said last night, I listened to that too, you know. And the people don't want the pipeline going through. Like myself, I'm a young man. I'm only 35 years old and I'm thinking about my kids. I've got children

1 myself and the I don't like to see pipeline -- I'm
2 not saying I don't like to see it going through. Sure,
3 it will be good in the future for my kids, yes, but
4 that 48 inches of pipeline that you want to go through.
5 I don't want to see that 48 inches going through.

6 How in the hell is a caribou
7 going to jump over that 40 inch -- I mean 48
8 inches of pipeline? How's he going to jump over because
9 the caribou can't jump over more than 12 inches, I
10 know. I've trapped and hunted them a lot of times.

11 You see a windfall fall down,
12 the caribou doesn't jump over it, he goes around it and
13 the moose will go overcross, but the caribou doesn't
14 do that you know, he's got to go around it and that's
15 one thing I don't want to see is the pipeline going
16 through there now.

17 Another thing, I don't want
18 to see the pipeline because I want the land settlement
19 claims settled before I see it. You must have heard
20 that many times already. You must have heard it many
21 times, and there's another thing, there's us Indians.
22 We got no money in the bank, nothing. The only money
23 we got in the bank is the cash out in the bush, the
24 cash. What do you mean, cash in the bushes? What is
25 taken out of the bush. We get our meat ^{from} there, and fish is
26 the cash. That's only -- that's what you call a bank
27 here and ~~that's why~~ one thing I don't want to see there-
28 going through there is the pipeline.

29 That's all I'll say now,
30 thank you.

Chief Joe Charlo
J. Tobie

THE COMMISSIONER: Thank you sir.
(WITNESS ASIDE)

CHIEF JOE CHARLO, resumed:

THE INTERPRETER: He says the
people are here to discuss about their land and the
pipeline. Whoever wants to say something, it is up to
the individual. We're not going to tell you to speak up.
Come here and sit down, and sit on the chair and speak up.
So the chair is free there.

(WITNESS ASIDE)

JOE TOBIE, resumed:

THE WITNESS: It looks like
somebody's waiting for me and so I might as well do my
little presentation now. I was waiting for later, but
while we're waiting maybe I should make my little
presentation here.

My name is Joe Tobie and I
work for C.B.C. and I've travelled with the Inquiry, south,
north, west and east. I've learned about this pipeline,
what the people say, and I've learned from all of them.
Some for a pipeline and some against the pipeline.

Like we were down in the south
and the people say, why don't we wait for so many years.
Like, the people study the pipeline and they got a
pipeline already, gas and oil and the people say, the
ones that study the gas and the oil, they say we
could wait for 300 years, why the rush now? Well, the
gas, we might need it in the future, but maybe we should
fix us a land claim first.

J. Tobie

1 Sure, we got gas in the
2 Northwest Territories, like we Dene, we got gas in
3 the Northwest Territories. It's going to come out
4 of our land one of these days and it will -- okay, there
5 was something else here. Like, the old people talk
6 about the past and I agree with them, they don't want this
7 thing to be changed. What they mean is live off the land
8 the way they lived off the land. It's a free land.
9 They got no -- if they're late then they're going to
10 pay their **own** -- their fines to nobody. But right now, the
11 things are changing slowly, but who's to blame?
12 I don't know.

13 Like in the past, we have
14 been to community hearings, people say, sure, the first
15 treaty the government promised and Dene Chiefs say, Okay,
16 the river runs and the sun rises and sets, but it seems to me
17 right now, the river's going to run backwards now if the
18 pipeline comes through.

19 There's one thing I
20 haven't heard in the community hearings, the Chiefs
21 they say sure, the first treaty. It was the first treaty
22 at that time. I think it was 1921. I'm not too sure but
23 that's what I heard. When the first Chief
24 signed the treaty and said, well, he didn't
25 understand that he signed his name -- or not sign his
26 name, but he made an "X" anyway. Commissioner Conroy told
27 him that this is what he probably explained to him in
28 English, but the translator must have made a mistake.
29 This is why nobody understands what the white man said
30

1 and what the Dene said. So, this is why nobody understand
2 It seems like that anyways, right now.

3 Well, at that time no Dene,
4 like the Chief, the head men, they didn't know what the
5 cash is, they don't know what the money is. Like today
6 we say dollars and cents, and they don't know about
7 the development, what is going to develop, like today
8 is now.

9 Well, in those days, the native
10 people, they want to live off the land, nevermind being
11 rich, as long as they're free on the land, as long
12 as they're not hungry they're free and satisfied. That's
13 why today no Dene in the Northwest Territories has any
14 construction or not Dene -- not one of Dene has got
15 any development at all. All they want is a free land.
16 Their land is their bank, or I should say our, it's
17 our land, our bank anyways.

18 Like now in the Yellowknife
19 Bay here, there's two mines, just right out of our
20 doorstep. When they first found that gold there in
21 Yellowknife, there was a couple of old ladies that
22 found gold, well, they don't know nothing about dollars
23 and cents at that time, so what they did is, they trade
24 for something which I don't know.

25 Since then, the two mines
26 got on, so, probably those two mines are rich now and
27 another thing is here, like the -- I want to say some-
28 thing about this capital city in the Northwest Territories
29 too.

30 Like we own Detah here, just

the village here, all the native people here. We've been here before the town of Yellowknife or city of Yellowknife. All the native -- all the Dene, we say this is our land and that's true, but what happened is the Minister of Indian Affairs, does he know this is what we're going to say in the future? I don't think he knew that we were going to say this.

I got to go back to the city now again. What happened in 1970's, I think, Northern Affairs Minister, Arthur Laing, nobody invited the Chief or councillors to their banquet. I think, I think it was a banquet, anyways, when he made the speech there, I just heard him on the radio. At that time he was -- there was a capital of the Northwest Territories in Fort Smith. Without telling your native Chiefs or Dene Chief, look you leaders, this is what we want, why didn't he say that at that time. Without telling the Chief, I heard him on the radio and said, we need a capital, we need a government in the Northwest Territories. I heard him on the radio one time, so, in about two or three years later the Territorial government is here.

Well, before any white skinned people or person that was in this Yellowknife Bay, there was all the Dene people here. They live off the land, have good water, have good food from the lakes and this is where all the Dene people is. Well, before the white man came, I don't know if they called this where we live here in the north, I don't know if they called this the Northwest Territories at all.

I think maybe that came from some government, I guess.

Well, the government should think about this -- yes, the government should think about this you know, why didn't we tell the Chief that we're going to have a capital city in the Northwest Territories and where it's going to be. Well, at that time I don't -- maybe the Chief would have told -- I mean, maybe the Minister would have told the Chief, but maybe the Chief wouldn't understand, what would that mean, the capital?

So, anyway, at that time, when the government, I mean the Minister made his speech, the Minister of Indian Affairs, that was Arthur Laing and the year or three years after it was the government of the Northwest Territories and Yellowknife. I think that was 1969, I think, and now there's still a government here and yet, the government, they say -- they probably say that we're going to do this and then they just go ahead and do it without telling the Chief and the Band Councillors not having a meeting with them. Like now, our doorstep here, a city, which they call Yellowknife city now. The highrises rising, this is going on just like day by day. They don't bother asking Dene Chief. I was just thinking, well, this is Denes land, they should at least tell the people or Dene Chief or Band Councillor and say, this is what we want to do, what do you think? At least they should say that, but no one has said that. Why? Because the Territorial Government moved up to the north and they have their own councillors which they call

Joe Tobie

1 the Territorial Councillors now, and they make a
2 regulation, we've got to do this, how much money is going
3 to be spent in a year? Well, sure they're going to
4 spend money, yes, but at least they should tell Dene
5 Chief and the councillors what do you think, we're
6 going to do this. Why don't they tell the people,
7 or why didn't they tell the Chief and the Band Councillors,
8 because they know this is Dene's land, but yet, no,
9 they don't, they just go ahead and do it.

10 Now, we probably keep saying
11 this for I don't know how long, but just like to
12 probably -- like the little dog tied up there, barking
13 and barking.

14 Well, I'm just saying this
15 because I'm just doing this for a pastime, but there's
16 one more thing I should bring up here, which I got a
17 little paper today.

18 Like we say this is our land,
19 and I was talking about the capital city and they do
20 their own regulations without telling us like I said.
21 Like today I was parking my truck. Yes, I parked my
22 truck because I was going to be gone about a half an
23 hour but I was gone 45 minutes. When I got back to
24 my truck I got a ticket and it was just going to cost
25 me three dollars. Just before I was going to say
26 this I talked to them and said, this is what I'm going
27 to say, I said, I'm going to talk to -- I'm going to
28 make my speech on the Berger Inquiry tonight, so I
29 said I'm going to show this to Berger, how do you
30 feel about it? He said, go ahead, do it.

Joe Tobie & Joe Sangris

1 Anyway he said, you pay
2 three dollars or else seven days in jail, -- I'll
3 talk to Berger.

4 Anyway, can I translate this
5 now?

6 THE COMMISSIONER: Thank you
7 very much Mr. Tobie.

8 (WITNESS ASIDE)

9 JOE SANGRIS, sworn:

10 THE INTERPRETER: Yes my
11 friends, we're here to speak of our minds --

12 THE COMMISSIONER: Excuse me,
13 his name?

14 THE INTERPRETER: I'm sorry,
15 yes, this is Joe Sangris.

16 Yes my friends, this is what
17 we're here to speak of our mind. It's not only for
18 today but for the future, it's going to be of benefit
19 for native and white.

20 This -- the pipeline has
21 been talked about just about two years now. It's true
22 we need gas, both Dene and the whites but it is
23 dangerous. It is dangerous to use it too and to work
24 with it too, so this is why we don't want to get any
25 problem with this gas. This is why we talked about
26 it.

27 When we talk about the land,
28 this land is our land, this is not like in the south.
29 When you live in the north, the land is different
30 from the south. In the south, the people they live

Joe Sangris

1 down there, they can make a farm and plan what they
2 want to grow they just grow, but when we -- 'we live
3 in the north here, it's not -- we cannot do that
4 because it's not the same weather.

5 In winter when we go out
6 hunting, we hunt for the animals that we want. It's
7 not only that we want but for the food. Not only the
8 winter, in summer, winter. That's why we talk about
9 our land and we try to protect our land.

10 Today we are having a meeting.
11 The government thinks that the Queen is the government,
12 that's what a white man feels. When they first made
13 a treaty with the native people here or Dene people,
14 all the Dene people think this is our land. Now,
15 in the past we had our own leader too, but the whole
16 country, they still think the Queen owns the land or
17 the government owns the land, this is why now we're
18 talking about the land now.

19 In the past our old people,
20 like our leaders, they tell about their own land, keep
21 it for us Dene. Not only the land, but all the animals,
22 the ones we're going to live on. But the money, nobody
23 has mentioned about the money and nobody knew about
24 any money or dollars.

25 Right now we have two mines
26 at our doorstep but yet we still don't ask for money,
27 but yet, why is, because we love our land.

28 In the past around 1970 the
29 Queen came over here. The Queen came over here three
30 or four times I think. She came over here and I shook

her hand, that's who I am.

At that time, when the Queen came to my -- came and visit me here, I told her, just look around, and then she looked around and I said, as far as you can see, this is my land and we live in the cold weather or we live in a cold country, well this is how I told her. I told her that the way you look at my land here, you look at the cold weather or we live on the cold ground, as you see we cannot farm anything, we cannot put anything underground to grow. That's the kind of ground we live on.

The time I talked to her, like you look at the land here, maybe you don't see animals, fish, the things that live on the land, that's our farm, this is what I told her when she was here.

When I did talk to her she agreed. She looked around and she said, I agree that you live in a cold country and when you spoke about your future and then your children's future the way you talked about your children, I think you talk about your children and this game -- the game warden's you spoke about that too, because you know, like he said, the game officers shouldn't tell you people, okay, you, there's a certain season. I think you should be free, that's what she said.

When you talk about gas or oil we think about the things we live on out on the land, animals and the lakes, birds, we don't want to see that spoiled, this is why we are hearing our voice.

When we talk about gas, what about the young people that's growing up now? The way we live in the north here, in the past it's pretty hard to see these young people to do what we did.

Today when we -- today on the land, we talk about gas, people use it, like Dene people and the white people.

When we meet, when we're talking about here, both white and Dene, but it might spoil the land but if we could have a road. The people talk about it, it might help, because in the future, the white and Dene young people that are going to school right now, they might work together and need it, so I agree that the people say, they like to have the road for the gas, so this way the people have the jobs.

If the government hears about what we talked about, like the roads for gas, for transport, if lots of people, if the government hears about lots of people in the north here, they want the road, maybe the government might agree with Dene people in the north.

You know this road from south to Hay River. Well, from south to Hay River is a long ways but from Hay River to Fort Simpson it is not that far so why not build a road there? I think he means a railroad.

I was here last night and heard some people spoke and I haven't said nothing, but tonight I wanted to say what I want so this is why I

Joe Sangris & Alexi Lacorne

1 spoke and I hope the government could listen to people
2 in the north. That's what I want to say.

3 THE COMMISSIONER: Thank you,
4 Mr. Sangris.

5 (WITNESS ASIDE)

6 ALEXI LACORNE: Sworn

7 THE INTERPRETER: : All
8 these people, they spoke about a pipeline, how it's
9 going to spoil, and I agree, I agree with them. I don't
10 want to see this -- our land, to see it spoiled.

11 Like the white people, they
12 have money in the bank. We got no money in the bank
13 but yet the bush is our bank.

14 The Lord made this earth and
15 he made everything for us to use in the bush. So,
16 the bush is our bank.

17 When the people talk about
18 this pipeline, I don't agree with it, but some people,
19 they said when they mentioned about the railroad, it
20 might be safer. Maybe it's just not as dangerous as
21 the gas line.

22 In the north you see the way
23 we live. Sometimes we'll go hungry in cold weather
24 but yet we survive. We survive because the land is
25 not spoiled but what will happen if the gas goes through
26 and spoils our land? I don't want to see that.

27 I don't usually talk in a
28 meeting like this, but I wasn't here last night and
29 I heard there was a meeting here. But now tonight,
30 I think I understand what they're talking about so
this is why I came here.

1 You see, in the city, in
2 Yellowknife or in town that there is a pipe, a sewage
3 line. Sometimes it breaks and I know how it happens
4 and what about a gasline? Maybe the gas line's stronger
5 than the sewage pipe.

6 I just came here to say this
7 because I just thought I wasn't here last night, so
8 I just want to say this.

9 THE COMMISSIONER: Thank you
10 very much sir.

11 (WITNESS ASIDE)

12 ISADORE SANGRIS: Sworn.

13 THE WITNESS: My
14 name is Isadore Sangris and I'm living in Detah but
15 I want to say a few words about the pipeline, about
16 my own language first and after that I'll be interpreter
17 for myself.

18 I heard about the pipeline
19 about two years now. I worked alone at the school,
20 I listened to radio sometime and I walking along. So,
21 I listen to radio and I heard about them talking about
22 the pipeline with Dogrib, Chip, all different kinds of
23 language I heard about it.

24 I was walking so I was just
25 thinking about the pipeline.

26 The pipelines, when they are
27 coming -- I think about myself how many feet long of
28 gas, how many feet wide, how deep, how many feet down
29 the bottom of the ground the gas, that's what I'm
30 thinking and even us, even us, we work on the river,
31 we're trapping, we're hunting. When we been trapping or

1 trap or hunting, sometime, the water, maybe around March
2 ice just falls down, fall down on the river. Maybe about
3 ice about thick, about four feet or three ^{feet} falls down,
4 you could see it. I think it would be the same.
5 They have too much pressure on that, on the bottom
6 of the ground of a gas, if they have the pipe, when
7 the gas started going night and day, there would be
8 gas going down, gas going down and the pressure's
9 going down too and they got the snow on the top or
10 rain in the summertime, maybe if some mud goes down,
11 fell down on the gas and maybe animals on top of the
12 gas, right on top of the gas or the people being
13 trapping around and on top of the gas, if that ground,
14 maybe the gas goes down into that ground and goes in
15 the water, it goes on the gas, maybe catch a fire,
16 what are you going to do?

17 One thing, it's no good for
18 animals, that gas. We know because we've been trapping
19 and we've been hunting. We have the road here to
20 Lacarre Lake. When they have catroads, the new tracks—the animals
21 they can't go over. They go just beside. Maybe about
22 after a week after that when the snow is blowing hard
23 or there's no road, well that time the animals go over.
24 Same thing, everything is no good for animals, trapping
25 even for white fox no good for them. Even us
26 with trapping on barren lands, sometimes no wood so some
27 guys use a gas stove. If they've been trapping they
28 have the clothes, there may be some gas on his clothes
29 and they set trap there and maybe some guy goes back
30 there to visit his trap, you can smell, the animal could

1 smell around that caribou, they can't go there.
2 See, some guy says I got a trap down there but I see
3 some new tracks but I didn't catch anything. Why?
4 Because they smelled the gas. He can't go down there,
5 he can't go down to caribou, he can't go down to the
6 trap.

7 Now, like the people, white
8 people came to Yellowknife before that the people that
9 used to be learning lessons from their parents and
10 now they're all mixed up now. They're all mixed up
11 with their kids and even now when you -- our kids
12 don't listen, they just don't listen to their parents
13 now and even the dogs, we don't have any good dogs now.
14 Before it used to be the people had good dogs, now all
15 the white people came and brought their small dogs
16 around, they're all mixed up now. Everything they're
17 spoiling. Even the mine here is spoiling. They
18 spoiled everything. They spoiled the water, they
19 spoiled a person too. They're cutting wood for the
20 mine there, now, we can't do nothing, we have to buy
21 something. We can't -- if we want to go get some
22 wood, we got to go for wood about three or four hours
23 away to get it now, by dog team.

24 If they have the pipeline
25 here, well, I think it will be the same as a highway
26 road. If a highway road, you can see highway roads,
27 all the signs down on the highway road, it's all marked.
28 It's all shot, you can see all the shots on the signs.

29 Well, what are you going to
30 do if they have a pipeline there? Maybe some people

1 might shoot the pipeline in the cold weather, just
2 break like a glass, it might break like a glass in
3 the cold weather. Or close to pipeline, maybe animals
4 are down close to pipeline and you want to shoot
5 caribou or you miss the caribou and you shot the pipe-
6 line, what are they going to do? It might break through.
7 We don't want to shoot them but we have to shoot caribou.
8 If we would miss caribou, if we shot pipelines it would
9 break.

10 That's what I think about
11 the pipeline.

12 THE COMMISSIONER: Thank you
13 sir.

14 (WITNESS ASIDE)

15 THE COMMISSIONER: We're about
16 half way through the evening, maybe we could just
17 take a five minute break and then we'll hear you
18 right after that. Just stretch our legs a bit and
19 -- for five minutes and then start again.

20
21 (PROCEEDINGS ADJOURNED)
22
23
24
25
26
27
28
29
30

(PROCEEDINGS RESUMED PURSUANT TO ADJOURNMENT)

THE COMMISSIONER: Go ahead.

We're ready.

MURIEL BETSINA, sworn:

THE WITNESS: Mr. Berger,

good evening ladies and gentlemen. In the past and present, I have listened to your Pipeline Inquiry. In my knowledge, I am very young woman and mother of seven children.

I am very happy that my great grandfather and my grandfather did live on this land without pollution. They did their trapping and hunting without a struggle.

My father, Edward Blondin, was a great man. He died at the age of eighty. All his life he was trapping and hunting and he never did ask for a penny from the government. In his early years he did live like his forefathers. As he got older, he was beginning to see changes. He used to tell us stories of his early age, of his early years, how white man used to come and go on this great land of ours.

He said the white man surveyed in cutting down timbers on the land where he used to hunt and trap. Slowly he started to struggle to pay as he started paying for his debts because his trapline was destroyed by a white man coming in and started prospecting all over the North.

Yes, my father has seen and lived through pollution and struggled to live as we

1 have lived, as our poor native people live today. My
2 father used to tell me, I pity my girls and my people
3 but most of all I pity my grandchildren. They are the
4 ones who are going to struggle and make decisions for
5 the future.

6 He said, I have lived long
7 enough and so many promises were made by the government.
8 Not one of them have kept their promises. He told
9 me someday you or your children have to sign a paper
10 but make sure you have a lawyer and have an invoice.

11 I, Muriel Betsina, a child
12 of Mr. Edward Blondin, I am very proud to be Treaty
13 Indian. I struggle day by day as I'm getting older.
14 I see my native people are hurt more and more. They
15 are hurt for what is happening to them because none
16 of your governments have kept your promises. There
17 is one witness I have seen and promised by the
18 government to reduce electric power bill at Strutt Lake
19 Hydro Dam.

20 What happened again. The
21 government never kept their promises. We have to pay
22 more for power bills. As the pipeline, I am against
23 it. As my own personal view, I hope I don't see the
24 pipeline down the Mackenzie River.

25 Only the creature that has
26 wings can roam across over our land and the mountains,
27 but think seriously about other creatures that hasn't
28 got wings. Animals are like people. The animals
29 are always roaming from one place to opposite sides,
30 like east side of Northwest Territory, caribou moose,

1 and creature animals roam across the land to west
2 side and across that mountain valley to Yukon
3 Territories, to Alaska State and back to east Northwest
4 Territory.

5 If you build a pipeline
6 across, it's going to affect all the creature animals.
7 It's going to be like an iron curtain for all the
8 animals. I, myself, someday in the near future, I'm
9 going back in the bush to teach myself as my ancestors
10 did for themselves. I want to keep my Indian culture.
11 I think of the environment and pollution and if the
12 pipeline ever comes through, that which will affect
13 my children and how am I going to teach my children
14 the Indian culture?

15 Mr. Berger, in all the
16 travelling you did in the North, the majority of
17 speeches were made by man. For us native women, we
18 feel very strongly towards our children as they grow.
19 We are the ones crying for our children's future.
20 What's going to happen to them? We are mothers to
21 our children. We are the ones keeping moosehide
22 moccasins on their feet.

23 What's going to happen if
24 the pipeline ever comes through the North? Mr.
25 Berger, you will be the one to destroy our Indian
26 culture if the pipeline ever comes through. Where
27 will I get moosehide moccasins for my children's feet
28 and my people? I wonder sometimes, someday in the
29 future, if my grandchildren will ever know what
30 moosehide moccasins is or was.

1 We, the native women, are the
2 ones who are suffering most of all, because we are
3 the ones doing the cooking and trying to get enough
4 food for our children to eat. That's our daily
5 chores.

6 Mr. Berger, I really seriously
7 would like you to think of what I said to you tonight
8 for the sake of our native mother culture. Mr.
9 Berger, there's one more thing I have to ask you.
10 I trust you will hear my words. The oil companies
11 are getting so much out of our land. I would really
12 like to see the oil company pave the highways, like
13 southern Canada and U. S. A.

14 We have ate enough dust. The
15 oil companies are destroying our land. I hope my
16 people will back me up on this. I would like to see
17 the highway and railroad. It will provide a lot of
18 inflation down Mackenzie and Delta. I would like to
19 see the Mackenzie River Bridge built before any
20 development is made in the North, so we can have the
21 inflation cut down on prices where we are living now
22 in Yellowknife.

23 That's all, Mr. Berger.

24 (WITNESS ASIDE)

25 THE COMMISSIONER: Thank you
26 very much.

27 SUSSIE ABEL, sworn:

28 THE INTERPRETER: We have heard
29 lots of talk about the pipeline and listened to the
30 people. First of all, I'd like to mention about those

1 two treaties.

2 When the first Treaty, I saw
3 the people came to pay Treaty but in those days
4 nobody was rich. Everybody was kind of poor. Even
5 the white people were poor. That's why they came by
6 scow. At the first Treaty, I heard the Treaty party
7 were coming and when they were coming, I saw them just
8 come in behind the Point.

9 It was a scow, so they
10 couldn't have their flag in front. So, they had their
11 flag at the back. When the Treaty Commission stepped
12 off the scow, then they met the people and told the
13 people that you probably heard that I was coming to
14 pay the Treaty and yet you guys are still waiting for
15 me.

16 They got to the place there,
17 so that was at night, in the evening, so they didn't
18 do nothing but they set a tent to get ready for next
19 day. At that time, who told them that we're going to
20 talk about the land and about the future? So, at
21 that time they talked about the land and a Treaty.
22 At that time, the Treaty and the leader, they shook
23 hands and then they made a Treaty.

24 Three years later, after the
25 first Treaty was signed, three years later another
26 agent came around and he talked about, are you guys
27 going to get surveyed like a registered line, because
28 there's going to be lots of white people in the North.
29 At that time, there was a chief here. My brother-in-
30 law lives here in Detah. So, the people, they heard

us that it's going to be a new or the same nation came to Fort Resolution. So, that's where he went.

When they got to Fort Resolution, the Indian nation told the Chief that we are going to give you the road -- I think that's a registered line--- because there's going to be lots of white people. So, before then we're going to give you roads.

So the Chief and the people told them, no way, we aren't going to agree with you. All the native people that live on this land, we all live together and work together and we live where we want. So the Indian agent, he doesn't agree with the Chief. Like we were talking about land, so the Indian agent didn't agree with the Chief, so they took off from the meeting about three times or for three days.

After four days the Chief told the Indian agent that you have got to make your promise before I take a Treaty. So, he said, you take my words down and write it down and then I will sign my name. This is how we are going to make peace. So the Chief told them that all my young people and the people that live in the Northwest Territories -- all Dene people, they can hunt, they can fish, they can trap all they want but you don't tell them not to.

That's how they signed. Well, he told the Indian agent, you read a paper and then if I agree with the paper, then I'll sign. In those days I wonder why this Chief, does he know how to read or was he thinking about the future for the people?

1 He probably thought about our future. Maybe this is
2 why we're still here. At that time, that's how they
3 signed the Treaty and I saw that and then this is why
4 I talk about it and I'd like to see my young people,
5 that they live okay now. This is what I'd like to
6 see. This is why I mentioned it.

7 Talking about the pipeline,
8 that's a big project and it's going to be a big job.
9 Whether it's going to be underground or above the
10 ground, I cannot agree with it because it seems to
11 me it's real dangerous. Talking about gas, I heard
12 lots of people saying that if the gas line breaks
13 or a pipe breaks, there's going to be lots of damage
14 done to their land and animals and I agree with that.

15 When I heard lots of people
16 spoke about the pipeline, they don't agree with the
17 pipeline. When they talk about the railroad, I agree
18 with them too, and this is what I've got on my mind
19 too. If the pipe breaks, we are going to have lots
20 of problems for humans, not only humans but the things
21 that live on the ground or on the earth or in the bush.
22 It will spoil all of them.

23 Talking about gas, it's
24 really strong. Maybe that's why you see something
25 goes on the air, like an airplane, and all the boats.
26 On the lake the boats go as fast as they want. It
27 must be strong stuff. The people in the hall here,
28 they've probably seen the ice break in the Mackenzie
29 River. That's only water but yet it's really strong.

30 In the past, I did my good

1 living in the bush when I was young. But now here
2 I'm sitting over ninety years old and the people you
3 see in the hall here, they're under my age. The
4 people talk about the things that live on the land.
5 They live on the land, so they lost their own land.
6 This is why we--I know what they're speaking about.

7 This ice breaking in the
8 Mackenzie River is really strong but the gas might
9 be stronger than the ice break. I just want to say
10 this because just like I'm going now, all I want is
11 my--I'm just saying this because I'd like to have
12 my younger people to hear my voice. This is all I
13 want to say, to let them know please.

14 I wanted to tell you--I've
15 told you all I want to tell you.

16 (WITNESS ASIDE)

17 THE COMMISSIONER: Thank you
18 very much, sir.

19 VIDAL ABEL, sworn:

20 THE INTERPRETER: We heard about
21 the pipeline in the past. We know it's no good for
22 us and it's no good for animals, it's no good for
23 people. It would destroy lots of things from the
24 people. Since the white man came to Yellowknife or
25 in the North, there has been lots of problems to the
26 Dene people here.

27 That wasn't long ago, but
28 how many thousands and thousands of people will have
29 the problem in the future. This pipeline is not
30 going to do us any good and it's not going to do any

1 good for our children and their children in the future.
2 How will they hunt? How will they survive on the
3 land?

4 If the pipeline construction
5 gets on, how many thousands of people are going to
6 come from outside, from the South, and where are we
7 going to go? We see this problem already. This is
8 why we're speaking about it already.

9 We are talking about this
10 land and where we live. We live in the cold weather.
11 If the pipeline comes through, sure the white people
12 will be okay, but how about us Dene? We are going
13 to really have a problem. If the pipeline comes
14 through, then we will really suffer. The things we
15 live on like the fish, wood, animals, so when the
16 pipeline comes through, then if you think about it,
17 it seems like the White people are just going to put
18 us Dene in jail.

19 The people who come from the
20 South, you're okay. But we Dene in the North, where
21 we are now, we got no money in the bank. Our bank is
22 on the land; not only where we are here now but all
23 over the North. I don't think that people will say
24 okay for the pipeline. Now you're sitting on a chair
25 listening to the people. What will happen--if
26 something happened to your son, maybe it won't look
27 good for you. This is how we feel too.

28 If something happened to us,
29 then we're not going to feel good. Maybe it would
30 look worse. Us Dene, we live by the land, we live

1 on the land. But me, pretty soon I'm going to get
2 back to the land. That's where I'm going to live.
3 What would happen if the pipeline is there and if
4 it busts, what's going to happen to the animals where
5 I go?

6 I'm not talking for myself.
7 I'm talking for all the people. So, when I speak
8 like this and the God -- he's a big boss. I
9 hope he's listening to us now and help us. When we
10 talk about the pipeline and lots of people, lots of
11 Dene say the pipeline will destroy lots of things
12 and I agree with them and I thought about it too.

13 Yes, I am very pleased to
14 tell you what I thought. This is what I had on my
15 mind and I'm very pleased that you will hear what I
16 have to say. This is all I have to say.

17 (WITNESS ASIDE)

18 THE COMMISSIONER: Thank you
19 very much, sir.

20 FRED ERASMUS, sworn:

21 THE WITNESS: I'll translate
22 my own language in the Northwest Territories. I'll
23 speak English, if I could understand English.

24 Mr. Berger, you're a lucky
25 man. You're a brave man. You've been travelling for
26 the last two years without having three or four hours
27 and you're back. You're a lucky man. Also, these
28 two engineers here.

29 Mr. Berger, I want to ask you
one question. Why are you guys teasing these poor

1 people here? See these poor people here? Why are
2 you teasing them? Why do you do that?

3 THE COMMISSIONER: Maybe you
4 could tell us your name and then go on with your
5 presentation.

6 THE WITNESS: Right. My name
7 is Fred Erasmus and I worked for the government for
8 the last ten years when I first started here in
9 Yellowknife. I was here in Yellowknife in 1940.
10 Since then I have learned a few little things. I
11 worked with the government for ten years as a
12 carpenter, as a carpenter's helper.

13 Then I thought I'd go on my
14 own since I thought I was a man. You think that too.
15 That's why you're here, don't you? Since then, I got
16 my own sub-contract everyday after that. After I
17 worked for the government for ten years, I quit the
18 government and now I've got my own sub-contract at
19 anytime, anyplace, anywhere.

20 Like you're doing right now,
21 fooling me, right? I remember when I was young, when
22 I was a kid. There were some not too very old Indians
23 who used to come in with fur at Ft. Rae. They used
24 to bring in a bunch of fur, three to four big bags
25 full of fur. They used to bring it into the Hudson's
26 Bay, the old Hudson's Bay. That's the first white
27 man the Indians seen in young days.

28 So, me, I was very small too
29 at that time. So, I was very interested in this. I
30 watch and I was very careful trying to keep track on

1 these Indians, what they were doing with nice looking
2 fur and all kinds of different kinds of fur. I guess
3 that's what they get their money for. I didn't know
4 that because I was too small to realize and pay
5 attention to what's going on because I was too young
6 to know what was going on.

7 The Hudson's Bay had an
8 interpreter there that all he understood was a little
9 bit of French and Dogrib. That's all he understood.
10 He didn't understand no English. So, it was kind of
11 hard, it was kind of tough for him to know what the
12 value of the money meant. If the Hudson's Bay gives
13 this poor guy that brought five or six pelts or five
14 or six bags of fur there, he could have given him
15 two thousand dollars or could have given him two
16 dollars. He wouldn't know no difference.

17 That's how bad it was in those
18 days. This interpreter didn't know no better neither
19 because they couldn't get anybody else, I guess, in
20 them days, you see. Me, I was a young little kid just
21 watching around there. So, this poor interpreter, all
22 he could say is yes, oui, oui, yes, umm-hmm, yes,
23 oui, oui. At least he could say that and then make
24 lots of signs and then whatever they want, well do
25 you understand Dogrib, uh-huh, uh-huh, uh-huh
26 he speaks like that.

27 That was in the '30's, in the
28 years of the '30's. That was a Hudson's Bay man,
29 that he was supposed to be well educated. He was
30 supposed to be a well-educated man and this guy come

1 and sell his fur there. He didn't know whether he
2 got a dollar or a thousand dollars. Between the
3 dollar and a thousand dollars, didn't know the
4 difference.

5 That was the start of the
6 white man. That was the white man's start at the
7 Hudson's Bay. That was the first start of the white
8 man. That was a good start for the white man and for
9 the Hudson's Bay. Then after this, the Yellowknife
10 started now. There they started with arsenic
11 poisoning. You'll have to excuse me and I'll have
12 to explain what I said. I'll interpret for myself,
13 okay. Excuse me.

(THE WITNESS INTERPRETS THE ABOVE)

14 I moved here to Yellowknife
15 because it's a nice place around the Great Slave
16 Lake, a little closer. Then this arsenic poisoning
17 started polluting waters between these two mines,
18 the Con mines and the Giant mines. It was very
19 bad for a few years. Within twenty or twenty-five
20 miles, within here, you couldn't go near because
21 the snow was just pitch black when they first opened
22 the roaster to burn the gold. They had no control
23 of it.

24 So, they killed a few dogs,
25 a few horses and one kid, which everybody knows around
26 here. People are sitting around here and they all
27 know it. If you think I can't prove it, I got the
28 proof. I'm not lying. Within twenty or twenty-five
29 miles from here, we have found some birds, rabbits,
30 foxes, any animals within twenty or twenty-five miles,

1 within this Yellowknife area, after they opened up
2 this roaster to burn the gold in order to save their
3 own lives or just to make money, that's the white man
4 way of doing it. That's where you ruined that road
5 there.

6 I have seen dogs die. I have
7 seen horses die. Mr. Bevan moved over here, he had
8 a good farm down here, close to the airport. He
9 moved out of here because two cows of his died with
10 arsenic. He had to move out of here, Yellowknife,
11 on account of Giant and Con. The white man is
12 supposed to be well educated.

13 You are a brave man, Mr.
14 Berger. Then that was not enough. So, all of a
15 sudden the government decided that the people, they
16 should drink, the Indians. The government decided
17 the people, they should have a drink. Them days,
18 it was not open for nobody, for the Treaty Indian.
19 So, the government decided, maybe we should open it
20 because he figured that there's too many minerals
21 in this Northwest Territories. It's a rich country.
22 So, what they did, he tried to get in touch with a
23 Chief and tried to get in touch with everybody. We
24 should open this liquor, oh yeah. Well I guess, that's
25 the easiest thing in the world to do.

26 So, that's what he did. That
27 went through. All right, that went through. What
28 the government found out is that this is a rich
29 country. Like you guys now, you're after the pipeline,
30 right? It's just the same thing. The Chief should

1 never have said yes. Everybody should have been
2 still Treaty. Now, you guys wouldn't have been
3 farting around here now today, you hear?

4 Anyway, sure enough this went
5 through. They opened the liquor for the Indians.
6 After the liquor was opened for the Indians, then
7 the government was free after that. That's all he
8 wanted. That was a trap right there. If the liquor
9 store was not open for the Indians, the government
10 would never go through because everybody would have
11 been sober, plain sober.

12 He wanted all the Indians
13 to be drunk and stupid and kill one another and get
14 drowned and stab one another and everything. That's
15 what's going on right now today. That's exactly
16 what is going on right now today. You know it you
17 guys. Don't look at me like you look stupid. I know
18 damn well you know it. You are just playing with
19 me. You are just teasing us. That's all you're
20 doing.

21 Why don't you tell an Indian
22 straight in his face that you are just teasing him?
23 Why don't you tell the good Indian straight in his
24 face?

25 THE COMMISSIONER: Look, I'm
26 here to listen to you and if you've got something to
27 say--

28 THE WITNESS: Yes.

29 THE COMMISSIONER: --I want
30 you to say it.

1 THE WITNESS: Well, sure I'm
2 saying it. I'm telling you.

3 THE COMMISSIONER: Let's get
4 on with it.

5 THE WITNESS: I'm telling you.

6 THE COMMISSIONER: Carry on,
7 Mr. Erasmus.

8 THE WITNESS: Sure, I'll carry
9 on. Don't get scared when I start talking. I'm not
10 finished with you guys yet. Maybe I've got a point
11 that you don't even know what I'm coming at.

12 Now, after all that, after
13 they had their choice, now like what I said. All right,
14 the government had its choice now. It went through.
15 All right, everybody started drinking. Now you know
16 exactly what's going on. You know exactly what's
17 going on now you guys. Now the government is not
18 helping the Indians, no, no. By far he is not looking
19 after the Indians. He's looking after more or less
20 the white man or before he's looking after the
21 Indians, I found that out. He's giving us a little
22 piece of candy just to keep them shut up, just to
23 keep his little mouth shut. He's given a little
24 piece of candy like I used to do when my little kids
25 used to cry. If there's a bottle with a little bit
26 of milk in there, if it's not too sour, I used to
27 give it to him just to keep him shut up.

28 That's what the government is
29 doing. That's what you guys are doing right now,
30 isn't that right. Like the other day there, you said

1 to the Chief, I'll keep you in mind and I'll keep you
2 on tape, you said, when he mentioned something there.
3 First you mentioned six thousand people is going to
4 work. To make it sound good you said that, is that
5 right? Just spill the candies down on the floor so
6 everybody could grab it like a bunch of kids. That's
7 what you did. Is that right, Mr. Berger?

8 THE COMMISSIONER: You know,
9 I'm here to listen to you but maybe you ought to
10 get to the point. You see I want to make sure that
11 people understand. No, no, you just let me finish.
12 I want to make sure that people understand what this
13 pipeline project is all about. Now, there's only one
14 way they can understand what it's all about. That's
15 if I tell them.

16 THE WITNESS: If you tell
17 them.

18 THE COMMISSIONER: Now, just
19 let me finish. You're not used to listening. I
20 listened to you. Now you listen to me for a minute.
21 Now, I've been to thirty-five places in the North to
22 hear from people of all races to find out what they
23 have to say about what happened in the past and what
24 the future ought to hold for them and I've been
25 listening to them and I'm still listening to them
26 and I don't mind people speaking their minds the
27 way you have done and they have been doing it, many
28 of them, in just about every place I've been to.

29 Now, you're entitled to think
30 what you like about me. All I ask of you is that you

1 carry on and tell me what's on your mind and come to
2 the point and I can tell you that I'll give you my
3 full attention.

4 THE WITNESS: Yes. Well now
5 that's exactly what you're doing there, young fellow.
6 You're going to put--after what I said, I went
7 through all these. I went through the Hudson's Bay,
8 I went through the arsenic, through the Giant. Now,
9 you guys, what you're trying to do is after you put that
10 pipeline in, you are going to--that's the finishing
11 touch of the Indians around town, in this Northwest
12 Territories and you know it.

13 That's exactly what you're
14 looking for, you guys. If you ever put that pipeline
15 through there in this Northwest Territories here,
16 that's the finishing touch for this Northwest
17 Territories here. Why don't you kill us off before
18 you put the pipeline in? That would be a better idea.
19 That would be way better. I'll tell you one thing.

20 We are not going to settle
21 these things unless we get this land claim settled
22 now and then you guys could go ahead. Okay? It's
23 up to you guys. It's up to you guys. That's all I
24 want to say, Mr. Berger.

(WITNESS TRANSLATES THE ABOVE)

(WITNESS ASIDE)

25 THE COMMISSIONER: Okay.
26
27 Thank you. Well, I'm still here and I'm still
28 willing to listen to anyone else who has anything
29 to say.
30

1 ALEXI POTFIGHTER, sworn:

2 THE INTERPRETER: I wanted to say
3 something about the first Treaty. I was there and
4 I want to talk about it. He's Alexi Potfighter.
5 I want to talk about the first Treaty and how it
6 happened. Henry's dad, he was the leader. That
7 was before the white man came. Nobody knew anything
8 about the chiefs. When he said something at that
9 time, he's talking about the hundred years ahead when
10 he took the money and said his words.

11 When they had the Treaty, both
12 the white man and the Dene Chief, they said okay, we're
13 going to be friends from now on. But yet from there
14 on we never got nothing, not even one thing free from
15 the white man. When they had the first Treaty, they
16 talked about the sun rising and setting and the river
17 runs. If the river always runs, doesn't run back,
18 the promise will not be broke. So, that's how they
19 made the Treaty.

20 But now when you talk about
21 something, you're talking about something now. I
22 think I talk about it because when the first Chief
23 was talking about what he talks about, that word just
24 hit my thought or my mind. When they first made a
25 Treaty, they said, okay, from now on we're going to
26 help each other. But after the first Chief that made
27 the Treaty, he died three years after the first
28 Treaty.

29 When we were discussing about
30 or got together about this pipeline, I heard about this

1 and listened to a lot of people. I agree with them
2 that I don't think we should have a pipeline. For
3 now, I just want to tell you how I did trap and live
4 off the land.

5 You see me here, I'm sitting
6 here and I'm over seventy years old now. For seven
7 years in the past I used to trap right on the Barren
8 Lands. Sometimes I used to sleep without fire.
9 Sometimes I didn't know how many days I didn't eat
10 but yet for seven years I trap on the Barren Lands.
11 When we trap on the Barren Lands, we can't say it's
12 easy living out there because when we say Barren
13 Land, there's no trees there, there's no way of making
14 fire.

15 So, what we do when we find
16 some wood, we always carry wood out on the Barren
17 Lands and it's not very easy. Well, since the past
18 there until now, this is how I've done my living
19 until now. Like some people, they work for white
20 guys, working by hours. Well, I've never done that,
21 not even for one hour. This is why I don't--I don't
22 understand English. I don't talk English and I don't
23 know what the white man's system is.

24 Some trappers are in the
25 building here. They had a hard time in their lives,
26 the ones that are here now. You see, the Town of
27 Yellowknife here, those people they came. It wasn't
28 very long ago that the people came here. Before that
29 we didn't know what the white man was. On account
30 of the white people that came here and built a city

1 down here, this is why we don't live like in the old
2 days. We are getting poorer and poorer every year.
3 We can go out and trap where we want. If we go out,
4 there's no fur. Sometimes when we travel on the
5 barren lands, we go and keep on travelling without
6 food for so many hours. This is how we travel in
7 our time and then some people are here in the
8 building. This is how we all live. It's kind of
9 late right now. This is why I just wanted to tell
10 you a little story about that.

11 (WITNESS ASIDE)

12 THE COMMISSIONER: Thank you
13 sir.

14 GABRIEL DOCTOR, sworn:

15 THE INTERPRETER: Talking about
16 the pipeline, I'd like to say a little thing about it
17 too. I'm a trapper. I trap every winter. I go out
18 on the land with my children. When I'm out on the
19 trapline, I live out there. I hear on the radio
20 talk about this pipeline and I hear that nobody agrees
21 with the pipeline at all.

22 When we Dene think about this
23 pipeline, we think we shouldn't have the pipeline
24 because it's really dangerous. But the road on the
25 land is not that bad. It's not only for us but our
26 children that are going to school now, if they learn
27 about the whole thing, it's okay for them but not for
28 us. The younger generation, it is okay for them. We
29 cannot say okay for a pipeline. We have got to think
30 for our children.

1 All the Dene say no pipeline.
2 They don't want a pipeline. Well, when we say the
3 gas is no good because it smells, I know because
4 when I was way out on my trapline, I stayed out there,
5 and as the winter road goes by there's a good example
6 to tell you. When a fresh truck went by over the
7 fresh road, where the vehicle has went, there is
8 always gas smell and no caribou can get near to that
9 road and I know it because I've been there.

10 Not only that. Well, I use
11 a gas stove too. When I use a gas stove after that,
12 maybe the gas smells on my clothes and set a trap
13 out there and at that night or that day, the fur
14 wouldn't go near the trap. It will get there but it
15 takes about one or two nights before the fur gets
16 to my trap because of the smell of gas.

17 We are out trapping. We live
18 off the land. We say we live off the land. But
19 according to the older people, the way they live off
20 the land, we're just staying out there. We are just
21 out there it seems like for nothing. It's because
22 the Game Department, they destroy all the fur with
23 the poisoning. So, we're out there but we're not
24 there to get rich. We don't get as much fur as, for
25 instance, the older people, they used to get.

26 Like we're talking about the
27 pipeline here. All Dene say that they don't want a
28 pipeline. What will happen if the pipeline is there
29 and the caribou try to cross it? If the caribou get
30 to the pipe, wherever he's facing, if he can cross the

1 pipe wherever he's facing, he will go where he's
2 facing. We don't know where he's going to go but
3 wherever he's facing, that's where he's going to go.
4 That's why we don't want a pipeline. Instead we'd
5 like to have a road.

6 THE COMMISSIONER: Thank you.

7 (WITNESS ASIDE)

8 PETER SANGRIS, sworn:

9 THE WITNESS: Mr. Berger, I'd
10 just like to say a few words about the pipeline. But
11 anyhow, Mr. Berger, before the pipeline goes down the
12 Mackenzie Valley, we want the land claim to settle
13 first and all the native people, they don't want the
14 pipeline down the Mackenzie Valley.

15 If the pipeline companies
16 really need the gas, they should build the railroad
17 down the Mackenzie Valley, not a pipeline. We live
18 in the North. This is our land. We are hunters and
19 trappers. So, we don't want to get our land spoiled
20 just because we live off the land. We are hunters
21 and trappers. We live on the north side of Great
22 Slave Lake at the Yellowknife Bay. We don't want the
23 pipeline before the land claim is settled. Thank
24 you.

(SUBMISSION BY PETER SANGRIS MARKED AS EXHIBIT C662)
25 (WITNESS ASIDE)

26 THE COMMISSIONER: Thank you,
27 sir.

28 NOEL BETSINA, sworn:

29 THE INTERPRETER: When we're
30 talking about the pipeline, who is in charge of the

1 pipeline, this is why there's so much discussion
2 about the pipeline.

3 With the gas, would you like
4 to burn yourself or burn your blankets? The people
5 are not all kind people. If they know there's the
6 gas there maybe someone will put burning matches to
7 it. Not only here but maybe some other place.
8 Talking about gas there, there's lots of people who
9 are smokers and if they put that cigarette to gas or
10 burning matches to it, it would probably blow.

11 When I said this, when you
12 think about it, do you like it, or not? The people
13 are not the same. Some are diamond drilling. First
14 of all you said there was--the people are not the
15 same. There is lots of diamond drilling or drillers
16 and he said, if there's a hole drilled and someone
17 might put matches in there. If that blows, will the
18 people live, like the children and the old people?
19 That's why we don't want it and we don't like it.
20 That's all.

21 (WITNESS ASIDE)

22 THE COMMISSIONER: Thank you.

23 ALIZETTE POTFIGHTER, sworn:

24 THE WITNESS: Older people
25 here are aware of what has happened in the Town of
26 Yellowknife since it became a capital of N.W.T.

27 It has and it's in the process
28 of becoming as large as and as organized as the large
29 towns down south. In the past, people here used to
30 hunt moose and fish right by the Yellowknife Bay and

1 used to hunt caribou. They used to go berry picking
2 practically right in their back yards. Now that the
3 people have travelled miles and miles from home to
4 hunt and trap, the fish are no longer good to eat and
5 have to go to the big lake if we want little fish
6 which again means we have to travel far.

7 The mines have polluted our
8 waters and the fish. There's no longer good food
9 to eat except the dogs to feed. The arsenic has
10 caused this effect--this also affects the greenery
11 around us. The people who live right in town are
12 warned beforehand about planting gardens and how they
13 may be affected with high arsenic levels. This
14 includes us too, or does it not?

15 The wildlife has driven
16 further into the bush. The coming of the white man
17 and the development he brought with him has only
18 served to take away from our way of life. Why now
19 should we endorse a pipeline before a land settlement?
20 We need our land for self-survival. Many of our
21 elders, Dene, said it is the only way we know and
22 make a living. We want to protect our land for all
23 our children to come.

24 There cannot be a pipeline
25 before a land settlement.

26 (WITNESS ASIDE)

27 (THE INTERPRETER TRANSLATES THE ABOVE)

28
29
30 THE COMMISSIONER: I wonder
if you'd let us keep your written statement so that it

1 will be part of the permanent record of the Inquiry.
2 (SUBMISSION BY ALIZETTE POTFIGHTER MARKED EXHIBIT
3 C663)

4 HELEN TOBIE, sworn:

5 THE INTERPRETER: There's a lot
6 of people that spoke about the pipeline and they say
7 it's no good and I agree with them. Where we live
8 right now we just live by the water. Well, even
9 though the pipeline is not here, we are having a
10 problem with the water right now. There's lots of
11 children in the summer, they go in the water and
12 they swim and they drink water. There's lots of them,
13 they've been in the hospital and probably the parents
14 don't know that they get sick from the water. This
15 is why they get the children in the hospital. But
16 I don't think the doctor tells the parents that it's
17 from the water.

18 I want to talk about the
19 water. The water is no good, I know, because they've
20 been testing water here so often. When my husband used
21 to work for the Health Department, they used to test
22 the water here every week. They're telling people,
23 don't use the water. If you're going to use that
24 water for drinking, make sure you boil the water
25 before your children drink it. We know that the
26 water is not too safe. This is why we've been getting
27 water deliveries from town since last three years.
28 We pay six dollars a month.

29 So, they still use the water
30 from the lake. Why? Because some of them are not--

1 they don't have enough money to buy their own water
2 from water delivery which is safe. But they use
3 the water which is not safe from the lake. That's
4 why thousands of children are--they get sick.

5 Right now there's two mines
6 here in Yellowknife Bay here. They are the ones that
7 are spoiling our water and our drinking water and
8 how much money they are making out of our own land
9 here. At least they should buy the water for the
10 people who haven't got the money here to pay for
11 their own water. They should help the people.

12 Like we hear that the water
13 is no good. What about the fish? In the future,
14 for about ten years, I don't believe that we might
15 have safe drinking water or have a safe fish. We
16 have got a problem even with the mine right now.
17 What about the pipeline? Like if the pipe breaks
18 and the gas or oil spills, then we're going to have
19 lots of problems there. That's what the old people
20 are saying and I agree with them.

21 Living off the land is
22 really good. The last time when we had two weeks
23 off here, we went out for one whole week. It is
24 really good. The way I see it, it's really good.
25 So, the bush or live off the land, it's really good.
26 When we're out for two weeks or one week, on the
27 way back we were travelling and when we were
28 travelling, we can't hardly see a little ways from
29 the smoke and that's from the forest fires.

30 What will happen if the gas

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1 or oil line is in and then it catches on fire? It
2 will spoil all the land. In the past we've been
3 without pipelines. So, I don't think we should have
4 the pipeline. In the past here, if there was a
5 forest fire, they used to pick up some boys here and
6 the young people to go out fire fighting. For the
7 last two years, the forests have been burning but
8 they haven't picked up anybody from here that I know
9 to go and fight fires. They just let the forest
10 fire just keep on. Why? It's because the government
11 says there's no money to fight fires, to pay anybody
12 to put a fire out.

13 Well, if this pipeline comes
14 through, will there be money for fighting fires then?
15 Everybody or all the people say that the pipeline
16 will destroy the land. That's why all the people
17 say they don't want a pipeline and this is what we
18 think too. We don't want a pipeline. That's as
19 far as I want to say. Thank you.

20 (WITNESS ASIDE)

21 THE COMMISSIONER: Thank you,
22 Mrs. Tobie. Does anybody else want to speak? I
23 think Chief Charlo wanted to say something before
24 we closed the meeting.

25 CHIEF JOE CHARLO, resumed:

26 THE INTERPRETER: Who wants to
27 speak? We've still got a little time yet. Who wants
28 to speak? Even women or--he's asking he said.

29 CELINE MACKENZIE, sworn:

30 THE WITNESS: Mr. Berger, I

1 was with the Berger Inquiry when it was being held
2 in Rae Lakes and Lac La Martre and Fort Rae. I had
3 wanted to speak so much. That's why I'm here now.
4 I'd just like to say that I think if the Berger
5 Inquiry is concerned, I think that is why you're here,
6 because you're concerned about what might happen if
7 the pipeline should be built.

8 I don't think it's very much
9 that the people ask that the land claim should be
10 settled. What the pipeline companies are asking of
11 the people is big and what they're asking, they say
12 the pipeline will not have all that big, disastrous
13 effect but I think it will and the people are really
14 concerned about that and you've heard them tell you
15 lots of times. Tonight is just another example of
16 their concern and their fear. If the pipeline should
17 burst, what will happen to their land, the animals
18 and all the food that they live off the land? I
19 think they have--they don't have any money at all and
20 I don't think that they care to make money and the
21 only people that are going to benefit from a pipeline
22 is the oil companies and southern Canada and the
23 United States.

24 In the United States, we all
25 know they have plenty of money. They've got lots
26 of money that they can use the money to build a
27 pipeline and they have a lot of political control.
28 This is what I hear. I think what they say is true,
29 because I think what they say about money is money
30 has power. The people here, they don't have any

1 money and maybe this is why they have been taken
2 advantage of because having no money, they didn't
3 have any education either. I think this is one of
4 the reasons they were taken advantage of and I think
5 this is probably what might have happened or might
6 happen again. I think this is why they're concerned
7 about it and I'm afraid too because if the pipeline
8 should go through, all the promises that are being
9 made I don't think will be kept. I think some of
10 them will be but most of the things that they talk
11 about, like education and six years of jobs that will
12 be available for the people; I think those jobs will
13 be only for a couple of years and those jobs that
14 they talk about will only go to the experts.

15 This is what I think about
16 when I hear a lot about the pipeline. I also think
17 when the people say--when they talk about their pasts,
18 I really think they know what they're talking about
19 and I'm not going to sit here and tell you about the
20 past treaties or how the elders lived, because I've
21 never lived their way of life and I don't know. Just
22 listening to the elders and my relatives and my
23 friends speak about it, I'm afraid for them too. I'm
24 afraid about the pipeline and I really think that
25 it shouldn't be built.

26 Before I spoke, I wanted to
27 speak in those communities for awhile, especially
28 in my home town, Fort Rae, because I wanted my
29 relatives, my grandmother especially and my father
30 to hear me speak on it and I'm sorry I didn't over in

Isadore Tsetta
Fred Betsina

1 my home town. I am glad I'm here to speak to you on
2 what I feel and it makes me real glad.
3 (WITNESS TRANSLATES THE ABOVE)
(WITNESS ASIDE)

4 THE COMMISSIONER: Thank you
5 very much.

6 ISADORE TSETTA, resumed:

7 THE INTERPRETER: It seems like
8 the hearing is going to end pretty soon. It looks
9 like nobody wants to speak. So, I just want to say
10 a little word.

11 After I'm finished probably
12 the Chief will say something. I'm really pleased to
13 see all the people here. You heard all the people
14 spoke and you got everything down on everything.

15 The way all the people spoke
16 here and I hope the government listens to us that the
17 one thing we say that we don't like and it's no good
18 for us and I hope the government could listen to us.
19 Yes, we are councillors. We just want to say thanks.
20 This is what I wanted to say. So, this is all I
21 wanted to say.

22 (WITNESS ASIDE)

23 THE COMMISSIONER: Thank you.

24 FRED BETSINA, resumed:

25 THE WITNESS: Yes, thanks
26 a lot, Mr. Berger, for having so much patience like
27 that and listening to all this talking there. I
28 know it's been two years since you've been going on
29 this Inquiry there, you know, and I really appreciate
30 that you've come down here for two nights in a row,

1 staying up this late and keeping you away from your
2 bed there.

3 There's not too much I can
4 say, Mr. Berger. The way I've heard what the people
5 are talking about and the people saying that they don't
6 want the pipeline going through and which I agree.
7 What I'd like to see done is get the land claim
8 settled first and then he can do what he wants with
9 the pipeline after that. Thank you very much.

10 (WITNESS ASIDE)

11 THE COMMISSIONER: Thank you.

12 JOE TOBIE, resumed:

13 THE WITNESS: Well, on behalf
14 of the people here, I'm very pleased that I've been
15 travelling with you for over a year now. This is the
16 last community hearing we have here. I'm so pleased,
17 that's why I can hardly speak now. But anyway, we
18 had a good time on account of this Pipeline Inquiry
19 and we travelled lots of countries and I've seen
20 lots of people. I met lots of people which I was
21 pleased with too. So, I couldn't say too much right
22 now. One thing, I don't know if I said, but I'd
23 like to say it now and maybe I said it already but
24 like the people spoke about the pipeline. They don't
25 want a pipeline. They want the railroad.

26 Even though the people say
27 they don't want the pipeline, but it's going to go
28 through one of these days. We should have the land
29 claims first. If the pipeline is going to come
30 through, like Father Adam say in Inuvik, why don't

1 they have a smaller pipe instead of 48 inches and
2 I agree with him. We should have the pipe which is
3 smaller than 48 or 42. This way the gas might last
4 for I don't know how many years, but I don't mean
5 that we should have a pipeline. I can't break the
6 people's words because they don't want a pipeline.
7 I agree with them too.

8 If the pipeline comes through,
9 I would like to see it small. Also, in the past
10 there has been lots of development that went on which
11 we don't get nothing out of it. But if the development
12 is going to come through again, I think that we
13 should have the royalties from what development comes
14 up from now on. The people want the railroad which
15 I'd like to explain this to the people because I
16 heard how much of the land is going to be spoiled.
17 So, I'd just like to say this in our language.

18 (INTERPRETER TRANSLATES ABOVE)

19 THE COMMISSIONER: Thank you,
20 Mr. Tobie.

21 CHIEF JOE CHARLO, resumed:

22 THE INTERPRETER: Here in the
23 hall, it looks like hardly any Dene around. There's
24 only white people here. So, it looks like nobody will
25 be speaking again. Yes, my friends, it looks like
26 everybody must have spoke. So, whoever spoke, they
27 probably went home. I didn't know that the Inquiry
28 would come down here and have a hearing here. But the
29 way I see the young people and the old people and the
30 women, they spoke, and I'm really pleased with it. I

1 really thank them too.

2 Like today we're having a
3 meeting here. When we're going to talk, we're sworn
4 in by the Bible to tell the people our truth, what
5 we think. When we do speak, just before we do speak,
6 we are sworn in by the Bible and when we are sworn
7 by the Bible, we think about God. What we have to
8 say, we hope that God listens to us. This is what
9 we've got on our mind when we are sworn in.

10 We've been here for the last
11 two nights and we've been talking about the pipeline.
12 We heard from lots of people that they said they
13 don't want a pipeline because it will bring disaster
14 to their land. So, for the last two nights this is
15 what we've been talking about. When we talk about
16 this land we know the earth is round and what about
17 the gas in the center of the earth? If it catches
18 fire, what's going to happen? It's just going to
19 blow and that will be it.

20 We've been having a hearing
21 here and then talking to the Berger. Berger is
22 listening to us. When we talk, we talk like we talk
23 from the bottom of our hearts and we--it seems like
24 we're just begging to tell Berger to tell the
25 government not to push the pipeline through. When
26 I heard about this Pipeline Inquiry, it's been on
27 just about two years now, and I hear that the Inquiry
28 has been visiting all the communities and when I
29 thought about that, I didn't know that we will have
30 a hearing here. But now, here we are.

1 I'm not speaking your language
2 but I've got a translator here. It seems that I'm
3 just speaking your own language and whenever I speak
4 and while looking at you and you looking at me, and
5 I'm really pleased that you came down here and I
6 wish Berger, if he gets down to Ottawa, I hope he
7 will tell the government about this. You guys have
8 been through all the North, to all the communities
9 and you've heard from the people and this is the
10 last one here. So, we should both try to tell the
11 Lord to help us, each other.

12 I hope you think about what
13 we talked about and I hope we get the help from the
14 Lord that in the future, that what we said about
15 this pipeline, that it might destroy and hope that
16 God will listen to us and help us. This is going
17 to be the last, so even though we are not the same
18 colour but yet we're still cousins and brothers and
19 sisters. So, this is all I want to say and I'm
20 very pleased that you came down here to have a
21 hearing here and hope in the future that we'll get
22 help from God that we can work together. Thank you.

23 (WITNESS ASIDE)

24 THE COMMISSIONER: Thank you
25 very much, Chief, and members of the Council and those
26 of you who participated in the hearing. This is our
27 last community hearing and we have had a long journey
28 to visit every city and town and every village and
29 settlement in the Yukon and the Northwest Territories
30 along the route of the pipeline and we've listened

1 to hundreds of people of all ages and all races and
2 I think it's fitting that our last hearing should
3 end at one in the morning because they usually do.

4 If I may, Chief, while we're
5 here and since this is our last meeting, I want to
6 thank my friends, Joe Tobie and Louis Blondin and
7 Jim Sittichinli and Abe Okpik and Whit Fraser
8 who have travelled with me throughout the North to
9 thirty-five communities and have told people all over
10 the North and all over Canada what has been said at
11 all of those hearings.

12 Strong feelings have been
13 expressed tonight and that has happened again and
14 again at the hearings we've held and I think that's
15 a good thing because it means that when people come
16 to this Inquiry, they speak their minds. We have
17 tried to find out all we can about the North, about
18 its peoples and its environment. So, we have asked
19 the people that live here to tell us what they know
20 about the creatures of the bush and the Barrens and
21 the rivers and the sea. We have asked the people
22 who live here to tell us about their past and what
23 they believe the future ought to hold for them.

24 It has taken time but it's
25 been worth it because we have seen much and we have
26 heard much and we have learned much. We have a
27 decision to make about the future of the North, about
28 the construction of a gas pipeline and an oil pipeline,
29 about the establishment of an energy corridor and
30 this Inquiry's job is to make sure that we understand

1 the consequences of what we're doing, to consult with
2 the peoples of the North who will have to live with
3 whatever decision we make, and to see that that
4 decision is one that will stand the test of time.
5 So, I must say good night.

6 (PROCEEDINGS ADJOURNED)
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Community 77

AUTHOR

Mackenzie Valley pipeline inquiry:

TITLE

Aug. 26, 1976 Death, NWY

DATE DUE

BORROWER'S NAME

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